



To my literary executor: The content of
this book from P. 74 on is not to be
divulged for twenty years after my
death.

Joseph C. Fenton
Rome "16/60

Meeting

Nov. 24, 1960

4:30 PM

124 B Via Merulana

P. 267

My 1958 trip to Rome and
Soudes (Continuation from 8/20/58)

Monsieur Joseph C. Fenton

My 1960 trip to Rome
pp 74 ff



ORARIO SETTIMANALE DELLE LEZIONI

[illegible]

11:58 PM, 8/21/58, Room 51 Hotel
Verdi, Rapallo.

(1)

This has been quite a day. It was raining this morning, so I did not get up to say Mass. I have more than a quarter mile walk to the Church. I have only one pair of shoes and no rubbers. Since I have been quite sick, I decided to stay in bed this morning.

After dinner I had an interesting conversation with an Englishman. Then, at 7:30 Msgr. Arnizi called with the car.

The boss has some work for me to do over at the Villa. Arnizi is to call at 12:15 PM tomorrow to bring me over with the machine a scribe. I shall be glad of the opportunity. I had a chance to see how cruelly some of the boss's American "friends"

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approach him for favors. One, written in what even I could recognize as atrocious Italian was almost insulting in its naivete. I shall have to take care of this tomorrow.

I was delighted to know that the boss wished me to stay at the Bristol another year. That means he wants me with him.

At my suggestion he is going to have Tom translate his books into English. That is a wonderful break for Tom. He is magnificently well disposed towards Maurice.

Supper with the boss was most pleasant. And, in spite of all efforts here and at the Vella, I really think I am losing some weight. He thinks that an American Cardinal will be named legate a latere for the

dedication of the Shrine in Washington. (3)
I hope he gets the assignment. He
is an old Saint.

This afternoon I sent out post
cards (20) to friends in the USA
and sent an air mail letter to the
Magnichans in honor of their 40th
wedding anniversary.

The horse is looking very well
indeed. The rest here is doing him
a world of good. Damizi is now
the only prelate with him. Even
Alfred's his driver is out of town.
Damizi and his mother are leaving
for Rome next Tuesday.

Incidentally, here are the four
propositions handed to me under the
540 by Ladicea in Physics 11/28/54
Proposizioni Dottrinali

Erronee

④

a) The Catholic confessional State, professing itself as such, is not an ideal to which organized political society is universally obliged.

b) Full religious liberty can be considered as a valid political ideal in a truly democratic state.

c) The State organized on a genuinely democratic basis must be considered to have done its duty when it has guaranteed the freedom of the Church by a general guarantee of liberty of religion.

d) It is true that Leo XIII has said: "... civitates ... debent eum in colendo Numine morem usurpare quo coli se Deus ipse demonstravit velle" (Enc. Immortale Dei). Words such as these can be understood as referring to the State considered as organized on a basis other than that of the perfectly democratic State.

8/22/58, Room 51, Hotel Verdi, Rapallo, 10:17 PM.

This has been quite a day. I took my time getting up and I said Mass in the Basilica shortly after 10. I bought a Rome American on the way home. I had a good breakfast here (Parmesan cheese and

⑥ San Pellegrino water) and waited for Msgr. Ossini.

He showed up at the Verdi about 12:30 and I took the typewriter over to the Villa. The boss had me working outside, but the wind was so strong that I could not do the thing properly. We retired inside and I did two letters for him.

While we were in the garden Barnini came up. He was very pleasant. We agreed to remember each other at Christmas. He could not come to lunch.

At dinner a commendatore was with us. There was nothing important at this meal. I was most pleasant. The C wanted me to go to Montecelini, but the boss vetoed the suggestion. I gather that the boss feels that

the regime at Montecatini is a little too rough for a man in my condition.

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He told me that he wished I were with him at Rome. He seemed to like what I wrote.

Domizi drove the C and me home after dinner. The C is staying at the Savoia.

At 7:30 the C and a Boston friend from Milano called here to take me for a *suppa di pesce* at S. Michele da Pozzano, at a place called La Marina. The stuff was even better than at Portofino. While there we met a man who is the president of the Disabled Veterans of Italy. He told of the work of the group, a work much like that of the group around Susan H at home in Washington.

(8)

We then went to Santa
Margarita Square for coffee.
They wanted to go on to Portofino,
but I had this to do and my
office to finish. They would not
have been nice.

Today was Bill's birthday.
I wrote to him and to Pa. I
also wrote to the Moynikons
on the occasion of their 40th
wedding anniversary.

Since coming here I have
sent out 20 postcards.

8/23/58 : 705 PM Room 51 Hotel
Vardi, Rapallo.

This has been another day to
remember. I got up late and said
Mass shortly after 10 this morning.
I signed up for 10 tomorrow morning.
Returning to the Vardi I had
my usual breakfast, and then

waited for Domizi. He came about 1:30 and took me over there. The two of us dined with the boss. (9)

During the course of the meal I told him of M. Clafferty's exploits in Russia. He wants me to ask Mac to send him a report.

Likewise during the meal I was asked about my view about the Blessed Virgin's Death. Domizi said that there was a chance we might have a doctrinal pronouncement on this point before the end of the year. I ventured the opinion that this type of thing was relatively useless, and that something should be done about the danger of indifferentism into which so many thousands of our people are falling.

The boss caught me up at once and ordered me to prepare a

(10) report on this immediately. I shall start as soon as I can. He wants me to show that there is need for some sort of pronouncement in this field from Rome itself if the faith of our people is to be saved. Manifestly my suggestion fell in exactly with his own line of thought. Nothing more was said about the Bolie suggestion.

Personally I am convinced that indifferentism has struck deeper roots in Europe than in the USA. However, this makes no difference as long as Our Lord's interests are served. I shall be delighted to work on that report.

I had better write out a copy, then type another one, and hand in the second version I must make it good. I have a feeling that this may be why God has called

me to His priesthood. It may not produce results immediately, but I am absolutely certain that something will come from it. I expect to use the 4 propositions in my report.

The boss had supper dispensed for me this noon. This is much better than anything you can get in a restaurant.

Afterwards I had Domingo drive me to the funerary station for Montallegro. I went up there and prayed. I then fell in with a Flemish from Antwerp, and we climbed together to the most wonderful spot on earth. From one side you see the Tagulbin Gulf. From the other you see the valley and the sea of inland mountains. There is nothing like this anywhere else.

(12)

Incidentally, all this Zuppa di pesce, or all the excitement, or something, seems to have fixed me up. I have climbed above Montallegro and, more important, I have climbed the hill back to the hotel for the past two days with no ill effects whatsoever. When I landed here I was in bad shape. The ship did me no good whatever. The Verdi is a real resort.

I have a rough idea for the report. I shall start with a statement of the actual situation. Then I shall go on to the history of the question in the U.S.A. Finally I shall note that this man is the only one who has not issued a blot against indifference. All his predecessors since Geo. Hill have done this, and he is about due.

8/25/58 - 8:21 P.M. Room 50 Hotel Verdi. Rapallo.

This is my last night in Rapallo for a while. I regret not having written yesterday, but I was too tired.

As I was told, I said Mass yesterday (Sunday the 24th) at 10. Afterwards I walked back to the hotel. I am no longer tired when I climb the hill. Thank God I am better than I was two or even three years ago.

At the Verdi I waited for Mgr. Damigi, who called a bit early. We had a lovely visit at dinner. He took the sketch of my report and asked for detailed information about indoctrination in various US Catholic publications. He again insisted that Mr. Clappett should send him the report about

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Russia immediately.

After dinner I took Migs. Damizi and the boss's sister up to Montallegro on the Funivia. We made our visit and then I took them over the path. It was lovelier than ever, despite the clouds. We went all the way around, and landed back in front of the Shrine.

I was dinner back here about four thirty, and I slept until seven thirty. At night there was a glorious display of fireworks in honor of St. Bartholomew. I prayed hard today before Our Lady's altar at Montallegro.

By 11:30 I was in bed, and a had a wonderful sleep. I did not awaken until it was time for the 10 o'clock Mass. I had a bad break during Mass. The glasses (receding) that I

brought from the USA broke. I finished the Moss and then I brought them home to the Verdi and finished them myself. Fortunately the little pin or screw which holds the side to the glasses proper was saved. Thus I could put it in again. It is all right now, but I must watch it from here on in.

Damizi, who, like myself, is leaving tomorrow, called early today. I went with him for one of the best sessions I have ever had in my life.

Only the four of us were at dinner, and in the course of the meal we started talking about disappointed ecclesiastical ambitions. Damizi said that there are 24 consiglieri of nunciatures and delegations who are overdue for promotion. I came out

with my favorite thesis that the Church needs command schools in the 2nd half of the 20th century as badly as it needed seminaries in the 16th & 17th. Domingo chimed in and, to our amazement, the boys let go. He said that this sort of thing would be possible only in the reign of Sinto Sinto, Xystrus VI, when there is no more timidity and incompetence and lack of rectitude & firmness. I never knew that things were so bad. The old man was really bitter. Things must be going badly in the big town. That explains his insistence on my report and on McClafferty's.

While we were still at table Philippe called from Rome. He had news of an operation to be performed on the eyes of the father of De-Meyler. The boys said that I was to see

Philippe as soon as I get to Rome. He (17)
will be several days on the way.
Incidentally the boss, who evidently
likes Di Meglio, said that he is
a great student and has a prodigious
memory, but that he had no
more practical sense than a
herring. I think that, two
years ago, in the Sorelli's apartment,
when Di Meglio refused to be sent
as Uncle's man to Washington, I
saw the end of a career.

After the distressing realization
that the PA is not all that the
best men could desire as a
ruler, I received Uncle's blessing
and took off with Damigi. At
first he wanted to go to Portofino,
but I steered him to Chiavari. We
had a lovely drive. We visited the
Pares Tighelli, and then had a
coffee in Savogna, and saw the lovely

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Church of Our Lady in Tarazona. We drove to Sestri Levante, and again had a marvellous time in that town. We went around the waterfront and had a beer at a cafe. Then, we tried to go on the elevator to the grounds of the Castelli, but a little page boy would not give us a ticket. Nothing daunted, Damizia drove on the grounds. We walked around and the panorama was gorgeous.

On the way back, I bought a sock bag for 1000 lire less than what it would cost in Rapallo. I made the purchase in Sestri.

Back in Rapallo, I tried to change some money, but had to go back because I did not have my passport with me. I came back to the hotel, and found that a heavy shower had come up. After it was over, I went down and

changed \$80, and then went to the (19)
CIT office and bought a Rapido
ticket for Rome. I paid 6990 lire
for the 1st class ticket and the
Rapido extra. I must make
that tomorrow. I received
622 lire for a dollar in Rapallo.
My stay here, including fine wines
will stand me about 29000 lire.
That means less than \$6 a day,
including wines and mineral waters.

8/27/58 - 11:05 PM Room 25 Villa
San Francesco - Rome

There have been two most
interesting days. It will be difficult
to set down the most important
events.

Yesterday morning I slept over
and could not say Mass in Rapallo.
I took the 10:07 Rapido to Rome.
Incidentally the old boy was a bit

(20)

over - conservative in his figures. My stay at the Verdi cost me about 36,000 lire, but it was worth every sou. I have, thank God, recovered my health.

On the train I was in a 1st class compartment with a Mr. Tozi of Genoa, a Technician for Mobilgas. He was very pleasant. For food I had only a banana on the way down. I had nothing for breakfast.

In Rome I took a good taxi to the Villa, and was sent at once, or rather carried, to the Villa. Carlo welcomed me, and I was given room 25, which is luxurious. I must make a play for a break on the rent. This could be fantastic.

I went to the American College on Humility St. for my hat, and wound up with a fine

beaver. I then walked over to NCWC, (21)
where Jim and young O'Neil took me
over to the Roma, where I had cold
minutemeat, some pepper, and a
steak, along with the Frascati,
which is the best since 1930.

I took the 52 bus back home,
and had a good sleep.

In the morning my black
cassock, which had been falling
apart since Rapallo, finally gave
in. I sent it to the tailor and
said Mars without a cassock.

Then I took the "bus" (a
rough ride) and saw Romeo,
Pizzards, and Confalonieri.

Romeo is the most important.
We had a great reunion. He
was delighted with the book.

I congratulated him on the
condemnation of Tricot - Robert.

Then I saw Pizzards. He was

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even better than ever. He asked about my friendship with Pomer, and I told him I was proud to be P's friend. He told me I was P's idol.

He wanted to give me the Benemerenti medal, but I did not want it. I suppose I made a mistake here. I shall try to correct it later.

He proposed two "problems" which I answered. I got the idea that the old boy is overly impressed with this indifferent philosophy of the day, and that he is actually falling for it. He is magnificently good, but fundamentally P. is a very unhappy man, or so I think. He wants to see me again.

I made an appointment with Philippe, the commissaire of the

Holy Office, for tomorrow morning. (23)
He said that I was doing great things in the USA.

By the way, I found out from O'Haire in the American College yesterday that Thurston Davis of America is over here to make propaganda for his magazine. They are running a real Machine Avenue campaign next year. It will be their 30th. It will center around Spelly & slick Lurking.

I must, beginning tomorrow, Sept. 28, begin a campaign to get something for AER on the completion of its 70th year. This is essential. Manifestly the Jebbies are trying to do something to equal the eclat of our June issue, which was dedicated to Frank Connell, who deserves it.

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Then I met Confalonieri. He was in great shape, and was astounded to know that I have been sick. He asked me about the effect of the Tricot-Robert condemnation in the USA. I told him that it was providential, and that it was received as such.

Then I informed him of the scabrous state of Catholic scripture studies in the USA. Without naming either King or Kennedy, I told him of King's story of the Scripture prof who did not believe that Our Lord was really crucified at all.

At that Confalonieri banged the table at a great rate. He manifestly did not even realize that such shenanigans were going on. He was quite emotional in his reaction.

Then I told him of the anti-Rom-
lics of the worst among the Catholic
Scripture men in the USA. He
learned that Cordine Ottaviani,
Pizzardi, and Raffini, as well
as Romeo and himself, were
marked men among the "progressive"
groups in the USA.

I honestly think that this talk
with Confalonieri was the best
service I have done the Church
since I became a counsellor of
the Congregation. It seemed to wake
the old boy up a little bit. And
anything that awakens our
daughty secretary is a service to
the Church. We may have some
action.

By the way, I must mention
the Charles OSB book on the
Scripture to Romeo. That book
should not be given + seminarians

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Afterwards I saw Rome again,
and agreed to meet him at the
Termini station at 1:45. We
met and had dinner of a sort at
a hole in the wall somewhere
back of S. Maria Maggiore.

We had a good talk, and agreed
to meet again tomorrow. I went
with him on the 64 bus, and
went to the American Club for
a smoke. Afterwards I went to the
St. Paul bookshop, and then
walked to Marelli's. I priced
silk cassocks at Marelli's.
I may order one for me and one for
Phil. As a matter of fact I think
I shall.

Supper tonight was very pleasant.
I sat out afterwards with Buino.
The Superior came home, and
we all greeted him. His pet
dog went crazy with delight.

8/28/58. 11:15 PM Room 25, Villa S.
Fronero, Roma.

(27)

This has been the best day so far. I took a sleeping capsule last night, and my surprise and delight at sleeping until nine were genuine. I said Mass here, and, without breakfast, immediately took a cab to Holy Office, where I met both Philippe and Domergue. It was well worth the trip.

I called first for Philippe. I showed him the pamphlet Davis has been pushing over here, and the paper from Isinger's column in QSV. He was quite astonished. I know very well of course that nothing will come of this, but it is, as Kilmer put it, a blow on the foot of evil that never shows a breach. At least the boys will see that some of the

(28) Catholic citizens of the USA are inclined to look somewhat askance at the claims made for our "national Catholic weekly." I made sure to see that he promised to give the material to the Cardinal. By the way, the Cardinal is starting for Brescia today. He is due in Rome on Sept. 1.

The visit to Philippe was most enlightening. I showed him the American circular, and pointed out that its list of contributors was an Almanach de Gotha of liberal Catholicism in the USA. On his own he said that the French correspondent was in bad odor in the H.O. Rome says that Philippe is a good man, but that he lacks force. I believe Rome.

After leaving Philippe I went to see Damig. He was, as always, most kind.

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I then took a taxi to the Congregation Building in Trastevere where I saw Pizzardo, Confalonieri, and Romeo. Also, in passing, I met Bouscaren.

I told Pizzardo about the 70th birthday of AER, and about my own 15th year. He seems obsessed with the idea that I want a letter from him. Letters from Pizzardo are too easy to come by. However I must take advantage of this situation and prepare a letter for the old man. I shall see about the other elements later.

Romeo was very kind as always. He wants me to come at 1:30 tomorrow for a gift to Palestreina. I suppose I shall have to.

He brought me the Continuator Bullarii with the Ubi primum of Leo XII in it. He did not know of the existence of this document.

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He considers Pizzardo a mere ecclesiastical adventurer, obsessed with ambition. I must admit that this side of the old man has been shown up in his conversations of the past two days. He also gave me two of his offprints from the *Revista Biblica*.

I came home on the "C" Bus and had a good dinner with Baima. I slept until six and then took a taxi to 124 Via Merullone, where I met Melada. He was very good. I gave him the text of the international conference. I hope to see him before I leave.

I took an 87 to the Piazza Colonna and a 52 back here. The supper was pleasant but the food is bad. They had *Caruso* records later in the hall. I read the *primus* and the *Burnes* article

and then headed for bed. It has been the most pleasant day so far.

Melode told me about the trouble at Soundes. Poor Theas! He does not control things at all. As far as I can see, the Soundes trip will be quite an adventure.

So far I have not done anything about the November AER article. I must get busy at it. Rome is wonderful, but there is nothing restful about it.

8/30/58. 7¹⁰ PM Room 25 Villa
San Francesco, Rome

I must recount the events of Thursday night, of Friday, and of Saturday.

Thursday night I had a very pleasant supper here at the Villa. Afterwards we heard Caruso records down in the new hall. Then I

some upstairs I study the Elle primen
of her XII and looked to see if there
were any parallels among his other
acts. There were not

Friday morning I said Mass about
nine and went down to the American
college. I had a pleasant visit with
O'Haire and then went to the
Bank of Rome to get some money
changed. It is the best place I have
found yet.

Afterwards I walked to the Congregation
Building and took Rocco to lunch at
Galeani's. It set me back about
eight or nine dollars, and was not
worth it. I learned nothing new
from Rocco, apart from his insistence
on the fact that I have many enemies
over here. Last year Balis gave me
the same line. I suppose it is
due to jealousy over my closeness
to the Cardinal, to my attacks on

Murray + Hartnett, and I my
"integralism." In any case I am
delighted. (B)

After lunch Rome and I took a
walk together. Then I finally took
a 52 bus back here, for supper and a
pleasant evening. I was very tired. I
think I have been walking too much.

Saturday morning I said
Mass at nine and came back to
my room. At dinner there was an
interesting print from Sardinia.

9/1/58 - Room 25 Villa S. Francesco
Rome.

Saturday afternoon I stayed in
bed. I ate practically nothing Saturday
night. Sunday morning I said
Mass in a weakened condition. I
ate practically nothing all day
Sunday, and remained in bed
most of the day. Thus I learned,

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the hard way, that it is dangerous
to lose weight too fast.

Monday morning, after resolving
never to eat here at the Villa again,
I said Mass in a much stronger
state. After Mass I went to a bar
on the street near the house and
had a coffee, a lemonade, and a
bun. I returned to my room and
Pat Learty from CO called. We
agreed to meet at 1 PM. in the American
Express office at the Piazza D'Esposse.

I took a 52 to Piazza S. Silvestro
(the first time down town since
Friday) and I found Jim O'Neill
at the NCWC office. I gave him
the story of the US theologians at
the Lourdes congress 9/10-14/58.
I am the only one, incidentally,
with these papers.

He sent it out and the two of
us walked to the Piazza D'Esposse.

Espagne to meet Pat. We had a meal at the Birreria de la Croce, which settled my stomach. We had 3 beers and a steak, nothing more. I feel well for the first time in days.

Jim had to go back to the office. I took Pat on a walk through downtown Rome. I took him to the Piazza S. Silvestro (where we had coffee) and then to the American College. We met O'Haire (who invited me for lunch Wednesday) and Lally of the Boston Pilot. He is a grand fellow, crazy like John Wright, but most amusing.

After the rain stopped I showed Pat the Greg, where to my amazement I found a picture of Leo XII, (there was also one of the old boy in the

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parlor of the Humility Street House). The Esq. picture was very prominent. On one side of the great hall there is a picture of Gregory XIII, the founder, and on the right side one of Leo XII the instigator of the Esq. I shudder to think at the way Leo XII would have reacted to the teachings of some of the present inmates.

Then I showed him the Bibbiena and the Colonna palace & villa. We then saw the Torre delle Milizie and the Angelico. We then visited and prayed at the tomb of Clement XIV in the XII Apostles.

From there we went to see Trajan's Forum, the Corso, and S. Ignazio, where we prayed at the shrine of St. Robert. From there we went to the Piazza Colonna,

where Pat took a taxi home. I went to the Piazza S. Silvestro where I took a bus (52) to the Chicago house. (37)

Then I had one of the most pleasant evenings of my life. Ernie Primeau and Andy Lunde were there, as well as Ernie's successor and a Major Kainer who, for one reason or another, spends a good part of his time in Africa. The supper was fine. I am in good shape again.

Pat is due here at 8 AM tomorrow with a car. I must get a map. We can get maps at Esso stations. There were good maps of Lazio at Marretti's for 4 bits the other day.

The student drove me home after a delightful evening. I spent my time here reading and

(35) The title premium. Here is the text.

Bullarii Romani Continuatio
Summorum Pontificum Benedicti XIV,
Clementis XIII & Clementis XIV.
Pii VI. Pii VII. Leonis XII. Pii VIII.
Constitutiones, Litterae in forma
brevis, Epistolae ad Principes
Viros, et alios, atque
Allocutiones Complectens
Tomus Octavus
Leonis XII.
Continens Pontificatum

Prati
in Typographia Aldina
MDCCCLIV

~~P. 53~~ P. 53

Pat. die 5. maji 1824

(39)

Anno I

XXX

Encyclica ad omnes patriarchas,
primates, archiepiscopos, et
episcopos super exaltatione ad
apicem pontificatus

Venerabilibus fratribus
Patriarchis, primatibus, archiepiscopis,
et episcopis.

Leo PP. XII.

Venerabiles fratres,
salutem, et apostolicam
benedictionem.

Tibi primum ad summi
pontificatus apicem erecti
fuimus, statim cum s. Leone
Magna clamare coepimus
"Domine audivi auditum
teum, et timui: consideravi
opera tua, et expavi. Quid

(40)

enim tam insolitum, tam pavendum,
quam labor fragili, sublimitas
humili, dignitas non merenti?

Et tamen non desperamus, neque
deficimus, quis non de nobis,
sed de illis ~~pro~~ praesumimus,
qui operatur in nobis." (1) Haec
ille nunquam satis laudandus
pontifex pro animi sui demissione;
Nos pro veritate dicimus, et
confitemur.

Nobis equidem erat in ~~voti~~
votis, vos quam cito alloqui,
venerabiles fratres, et Nostri cordis
sensus vobis aperire: vobis, inquam,
qui estis corona Nostra, et
gaudium; atque adus confidimus,
concreditos vobis gregea vestrum
quoque gaudium, et coronam
esse. Verum partim apostolici
muneris Nostri gravissimis curis
distenti; partim, imo praecipue,

quia diuturna valetudine tristati
fuimus, desiderium Nostrum, heu
nimium dolentes! haecenus implere
nequivimus. Sed dives in misericordia
Deus, qui petentibus, et cum fiducia
orantibus superabundanter dona
sua largitur, quique dedit velle,
dat nunc et perficere. Nec vero
silentium Nostrum, quo huc usque
uti coacti fuimus, solamine
omnino caruit. Qui enim consolatur
humiles, consolatus est Nos Deus
in religioso vestrae devotionis
affectu, et aemulatione pro Nobis,
in qua pietatem christianae unitatis
apprimè agnoscimus, ita ut
magis gauderemus, et Deo ageremus
gratias. Itaque in dilectionis
Nostrae argumentum has vobis
damus literas, ut majores
stimulos ad vias divinorum
mandatorum currendas vobis

adjuvamus; et ad praediandum
fortius praelia Domini. Ex quo
fiat, ut de profectu Domini
gregis gloriatur cura pastoris

Non ignoratis, venerabiles
fratres, quod apostolus Petrus (2)
episcopos docuit hisce verbis
"Pascite qui in vobis est
gregem Dei providentes non
coacte, sed spontanee secundum
Deum, neque turpis lucri
gratia, sed voluntarie, neque
ut dominantes in clero, sed
facti forma gregis ex animo."

Hinc jam probe percipitis
quaenam vobis proposita sit
agendi ratio, et quibus virtutibus
animum vestrum magis magisque
excolere, qua uberiori scientia
exornare, quosque pie - / 54 /
tatis, ac dilectionis fructus non
facere solum, sed cum gregis

porticipare debeatis. Sic profecto ministerii vestri finem assequimini, sic facti forma gregis ex animo, et quibus lac, quibus escam praebentes, gregem ipsum non solum doctrina informabitis, sed etiam opere, et exemplo ad tranquillam in Christo Jesu vitam hic peragendam, et ad aeternam beatitudinem vobiscum consequendam perducetis; dicente eodem apostolorum capite "Et cum appauerit princeps postorum percipietis immarcescibilem gloriae coronam."

Plura quidem vobis memorare optarem, nonnulla tantum delibabimus, uberius seebinde acturi de ^{bus} gravioribus, prout tristissimi hujus temporis postulat necessitas.

Deae de promovendis ad

(44)

minores, et praesertim ad sacros
ordines cum magna cautela, ac
non nisi rebus bene perpensis Nos
apostolus docuit his verbis ad
Timotheum, (1) "Manus cito nemini
imponeris;" quae de posteribus ~~ad~~
ad curam animarum in vestra
~~diocesi~~ diocesi constituendis,
quaeque de clericorum seminariis
Pudentina synodus (2) statuerit, et
postea a praedecessoribus Nostis
fuerint dilucidata; ita sunt
vobis perspecta, et proinde in
his diutius immorari opus non
sit.

Nostis etiam, venerabiles
fratres, quanti habenda, et
quam exacte observanda sit
personalis in vestra diocesi
residentia, ad quam vi munus
vestri obligati estis; quod praecipue
patet ex pluribus conciliorum

(45)

decretis, et apostolicis constitutionibus,
quodque confirmatum fuit a sacrosancta
Tridentina synodo (3) his verbis: ~~¶~~
"Cum praecepto divino mandatum
sit omnibus, quibus animarum
cura commissa est, oves suas
agnoscere, pro his sacrificium
offerre, verbumque divini praedicationis,
sacramentorum administrationem, ac
bonorum omnium operum exemplo
poscere, pauperum, aliarumque

9/3/58. 10:45 PM Room 25 Vells
S. Francesco Rome

This will have to be a quiet
one. I am due to see the Holy
Father in private audience tomorrow.
I remember genuine private audiences
before. I had one when Ottorini
brought me in '51, and another
in '52 with Piggards. Last year

(46)

I had only a semi-private, but in '56 I had a real private audience. That year Nameli-Rossi followed me to the door at Castel Gandolfo to tell me how pleased the Pope was with what I had said.

Now, to return to Wednesday, adventures. I did not close my eyes all Tuesday - Wednesday night, despite the fact that I took a sleeping capsule before I went to bed. I arose early and said Mass at 7:30. Pat Hearty was supposed to be here at 8, but instead he showed up at 10:30.

In the meantime I had a call from the Cardinal who asked me to come to his office at 12:30 to help him on a private matter. Balie also called to beg me to put a resume' of my paper for the general session into Latin. ?

could not refuse him. He left town today (9/3/58). He is a great man and a wonderful friend.

Pat finally showed up with the car. He did all the driving and I took care of most of the expenses. I bought a little scarf for Kathy and one for Pat's niece, also called Kathy. I bought them at the a shop on the Via Conciliazione.

I had my first bite over on that same street. Then I had him drive me up to the American College, and I showed him around. We met John Marshall, and we had a fine conversation.

Then I went over to visit the Cardinal, leaving instructions for Pat to call for me in the Via Conciliazione about 3:30.

(48)

I helped the boys with some letters. Then we went up and had a very pleasant lunch and visit. Damigio & the sister were also there. The boys want to do something for AER and for me, but I am afraid more letters after our magnificent June issue would be no help at all.

After lunch I went to the appointed place on the Via Inglese and met Pat. We drove at once to Fossanova, which is being repaired. It is more beautiful than ever. Then we had a fine visit to Priverno, where we saw the head of St. Thomas.

We drove back to Rome and had supper at Greber's. Then we went to the Herty place and the fellow drove me home. It was one of the best days I

have ever had in Italy. I do not like Pat's stand on labor, but he is a pleasant companion.

When I returned I found a telegram from Joe Koken, my companion on the Cesare. He is coming to town Friday night. He wants to stay at the Villa.

This morning I awoke after a fine sleep and said Mass at 9 A.M. Then I went to the phone and called Frank O'Hare and asked him to cancel my dinner appointment with the three bishops. I had to have lunch with the Cardinal.

Then I wrote out a piece about Fossanova and brought it down to the NCWC office. No one was in.

I then went over to Holy Office for a very pleasant time

(20)

Dominici drove me to Frascati where we (the Cardinal, C. Garzini, Dominici, the Treasurer of Holy Office, and I) had a fine lunch. The view from the porch is superb. I saw Mondragone, the former Holy Cross of Italy. It is no longer used as a college.

After lunch the Cardinal spoke to me about the 70th and the 15th. He says he will do something about it. I do not care, but it would be good for the standing of AEP if something were done.

Dominici then drove C. Garzini and me back to Rome. He went a good distance out of his way to show me the ruins of Trajan. There is a plaque to Gregory XVI in the old theatre. These integralist popes had a way of

getting around. I shall never forget the loveliness of the spot. Clariza and I both praised Martin & the Cardinal.

I got off at the American College to see John Johnson, who had called this morning before I left for N.C.W.C. I had a fine time with him and his friends. Jim Flahive showed up and we were all invited to dinner at the College dining room downstairs. Afterwards I talked with Bishop O'Connor by telephone. He was very pleasant.

When I got home I was called by the Cardinal who told me that his car would call for me here at 9:15 tomorrow morning. I am to see the Holy Father then. The Cardinal could not be better.

(52)

Saturday, 9/6/58, 11 PM, Villa
S. Francesco, Rome, Room 21

Well, it's my last night in
Rome for a while.

I saw the Pope Thursday Morning.
Alfred drove me out there.

While I was in the room waiting I
heard 2 calls from the Cardinal
to MR. Neither did my good. I
did not get a real private audience
and I did not have a picture with
him alone.

He was in a bad mood, and
he was wearing very light white
pyjama pants under his cassock.
I judged that he was just out
of bed for the audience.

He spoke to me for at least
two minutes (more like 3 or 4)
blessing my work, my book, my
teaching, my magazine, etc.
He is a great old guy.

Alfred told me on the way back that he is renewing his blood all the time. He told me that the men of a squadron of grenadier guards gave him a lot of blood recently. To me it sounds too much like Dracula.

I came back and reported to the Cardinal, and had lunch with him. Then I was driven back here. I then met the Marshalls and had dinner at the Roma. I come back home, read a while, and then went to bed.

On Friday I got up and said Mass fairly late. I went down to the city and gave back the Leo XII volume to Romeo. He told me about his trip to Canada, and we had some discussion. We mentioned Charlie's book.

I then come back here, and after a while Alfredo picked me up. Dr. Parut was with the boss when I arrived at H.O. It seems that the boss is sure of going to the USA next year. I must be ready for this.

We all had dinner together and the boss told me to have confidence about the future. I believe that he will do something about the 15+70.

After the dinner I come back to the UWC office and translated a good part of the boss's speech while Jim O'Neil typed my translation. He then sent it in to Washington.

I then come back and waited until 10:20 when I took a cab to the Termini. There I met Joe Konen who had given me

the wrong time on his telegram.

(55)

We drove home for a very pleasant evening together. We picked up a few cold beers on the way up here in the cab.

Saturday morning I arose late and said Mass. Then Joe and I had breakfast at the bar under the Villa, and went down town. We went to the American College where I left a book for Marty O'Connor. Then we went to the bank where he changed some money. Then we went to Kesseler where I sent my heavy books back to Washington. Then we had a compari walk on the Piazza Colonna and a dinner at the Buco. I took Joe to the body of St. Probit - for program. He is one of my favorite saints. We come back to the house,

(76) and I read the paper, had a rest, and wrote five letters. Then I paid my bill (70 dollars) by personal check.

Then we went downstairs for some supper, and spent most of the night in the room which has been assigned to Joe. I came up a few minutes ago. I must complete my packing.

9/9/58 - The Terrace. Hostellerie de l'Isard. Lourdes.

This has been a unique experience.

Saturday night I had a fair sleep. Sunday morning I was up at 5:30 and I said Mass at 6. At 6:30 I took a taxi for the air terminal. At 7 I met Tom Mallaney. We had a fine reunion. At 7:30 we took the

bus for the airport. At nine the plane, a Viscount Air Lingus, took off. On the plane were the most pleasant people I have ever met in the air. On the way I blessed a crippled 3 year old child with a relic of the true cross.

We landed at Lourdes after a perfect flight and I changed \$50 into francs at the airport. We first went to Tom's hotel, the Chapelle, and I tried to get a room. At first the old lady in charge seemed lukewarm, and then she seemed to think it was impossible. I asked her how much it would be, and evidently the Lourdes hotel keepers have a horror of that sort of thing.

I then went to the chaplain's house, where I met an insolent and ignorant servant. My experience here was much the same as that

(58)

of others later.

I then walked to the Hotel Center, where a very nice fellow fixed me up at the I said. I am down by the lake, 3 kilometers from the edge of the city. The nights here are quite restful, but the distance from town renders the place something less than desirable.

I was disgusted with Saundes at first sight, and my first reaction was to get on to Paris. I certainly would have done so had it not been for Tom Mulloney.

The I said is ideal for a fellow with a car, but it lacks something for a man in my position. I must try to get out of here if I hope to see something of what promises to be a historic congress.

The following day, yesterday, 9/8/58, I arose early and went

in to town with a priest from Rennes and his mother. I said my first Mass at Saudes in the lower basilica in a kind of gallery back on the gospel side of the church. I was impressed in spite of myself. Of course my frightful habit of wasting time has affected my visit here.

After many misdirections I caught the Signe du Lac back here and had a fine dinner. The food at the I said is out of this world, and I am something of a star boarder.

Then I caught a ride back to town and met Mullaney on the street. We had a nice visit and I bought berets for both of us. They cost only 600 francs apiece. Then I caught the bus back for a fine supper. I had a very pleasant evening.

This morning I got another

(60)

ride into town. I said Mass in the crypt of the upper church, and then went around to see the Grotto itself. Again the brownandies were there with the sick.

Walking through the streets I encountered Fr Murray (S.M.), a scripture scholar and one of my old students at CU. We had breakfast and a couple of beers together. Fr told me that there is a report in town that the Pope is coming here for the Congress. The Saunders paper today gives the schedule for the Marian Congress. Ottaviani has a very prominent part. I must stick around to see this, but it will be very difficult indeed from down here by the lake. Incidentally I have not done a thing about getting up a Latin resumé for the Saturday paper. By this time I am afraid

it is too late.

This afternoon I had a good sleep, and I came to the conclusion that I must move. I hate to think of this, because I am very well taken care of here. I like the people and the place. It is clear, however, that I cannot begin to cover the congress while living here. It would be quite impossible.

As I grow older I realize that I have no sentimental or emotional devotion whatsoever. I am only trying to do what I can to please her for the sake of Our Lord. I realize from the content of divine revelation that she is what the Church says she is. That is enough for me.

I hope and pray that I can do well in the Congress. I have no fear about the US section, but I am really worried about the

(62)

international paper.

9/10/58 Room 32 Residence St.
Thomas d' Aquin. Lourdes.

Last night I met an Irish
detective named Garity. He is
59 years old and he comes from
Blarney. We had a pleasant time
after supper.

This morning, after a good
sleep, I was driven in, with
Garity, by the young man who
drove me in and back yesterday
morning. I found Balic's office
and learned that they had a
room for me at the Residence. I
took an official car and went out
to St. Irsad and got my stuff
and paid my bill, 8500 francs for
three days. I paid 1600 francs for
eight days at the Residence. Alton
Maguire and Armand Rohrbach

are here. We had a pleasant dinner together.

(63)

At three the Congress started. As always, at such affairs, there is too much talk. I left about 5:30. At six Armand came up and they were still going strong. I met Malachi Donnelly, Gene Gallagher, Corongo and some more of the boys. I had a fine visit from Tom Mullany.

Bali read a paper in which he recommended that the Congress end with resolutions ~~against~~ ^{in favor of} the Pope for definitions in favor of Co-Redemption and the dispensation of all graves. I do not like this at all.

My first paper comes tomorrow.

1/12/58 The same

Well, the paper was success.

(64)

Wednesday night Ken and I went in the torchlight procession. There was a young man with an American flag, and we all went with him. We were between the delegation of Seer and Sens. Balfour came after Sens. I shall never forget.

In the morning (the 11th) after Mass, I went to the Salle Notre Dame. I found that the general session men were all giving their talks in Latin. I shall change mine.

Armand came with an invitation from Theas to dinner at the chalet. Frank Connell and I went together. It was fabulous. I met and talked with Ferland, Phillips, Barri and others. Phillips wants to come to the USA, but he is anti-McCarthy. I first offered to help him, but later I told him that I would not in conscience help an enemy of the Senators.

(25)

We had our USA section in the classroom #1 of the free school on 22 Rue des Bagnères. I started it off. We began with 11, but we ended up with 23. My paper went well.

Afterwards we went to the Enclavin for a drink, and I met all the other famous men here in Lourdes. This is an experience. Then we went with Bishop Miranda to drink Izarra.

After supper Ken came to my room and we had a couple of drinks.

I have just received an invitation from Cardinal Tisserant for dinner at 1 on Sunday. I just met the Superior general of the Oblates. This is the best trip I have ever made. Balis, incidentally keeps referring to me as a Protonotary. Maybe sometime, but it is not important. This is fabulous. I would not have noticed it for the world.

(66)

Wednesday, Sept. 17, 1958. Room 32
Rendene St. Thomas. Saunders

This is my last day in Saunders.
I must catch up on this thing.

I last wrote on the 11th, after
I had given my US paper. The
next day I stayed here and finished
the Latin paper for the 13th. I
really met no one and did nothing
that day.

On Saturday the 13th I gave
my paper, which was astonishingly
well received. After it was over
Masson asked me to go on the
radio. I was willing at first, but
I was very tired. Mostly to escape
Masson, I went to Gavarnie in
the afternoon. It was wonderful.

The next day I went to the congress
and to the Cardinal's dinner,
where I sat between a French
army officer and a man named

Francis Soubirans. Father Bernard
of La Croix was also there. We
got on fairly well.

That afternoon I went to the
last meeting of the US section and
then to the closing of the Mainland.

I must begin for a moment.
On the 10th Bolin had announced
that there would be discussion
of some resolutions or votes. He
proposed a new feast of the
Alma Socia, and a full definition
of the Dispensatrix. The US group
met on the 11th, and at this, their
first meeting, they voted to
dissociate themselves from the
vote. The resolution was my
own and was seconded by
Bernard. Hannon backed us up.

The French & the German
groups later voted to reject the
resolutions. We acted on our own

(68)

They followed us. We did not follow them.

Sunday afternoon I heard Balie say that the Mainological had come to no agreement. Tisserant however acted as though the vote had been made, and he talked in the same way.

Sunday night I went in the torchlight procession.

Monday I went to Air France to get John Mc Clafferty. We had dinner together. I went to his sermon. We had supper together, and I came home. I was very tired.

Tuesday (yesterday) I wanted to hear Ottenius. It was raining hard. I put on my topcoat and walked over to the Rosay Basilica. I was soaked. I tried a short

cut through the St. Paul X, and found myself walking through a brook. I managed to get into the service to hear Ottaviani, but I felt as bad as I have ever felt. I came home and stayed in bed the rest of the day.

Thursday, 9/18/58 - Room 32
Residence St. Thomas, Lourdes

Well, I am sitting here waiting to call a taxi. I felt a lot better yesterday. I said Mass at the Salle Notre Dame as I did this morning. I attended the last exercise of the Congress and met Ottaviani. I went up to see him at the Curia. He was there with Marcella, Agostino, and his nephew. We had a most pleasant visit. He wants me to

(70)

send him a note about the 70th anniversary of AEB. We all sent cards to Pa, to Sheehy, to Martin, & to Bing.

I had a good sleep last night. I went on the torchlight procession last night. I was in the Irish party. There were no US groups.

The Pope spoke yesterday. It was impossible to hear his message. I also wrote to NCWC and to Pa.

For me the biggest thing in the visit was of course the Mariological. My paper drew special mention in Balin's summation. I also enjoyed the US section. I shall never forget the torchlight procession. I was in two of them. I think I got a lot of spiritual good out of it. I drank some of the water

twice. I had to drink it out of
my hand. It's as good a way as
any.

I shall never forget Isavanne,
nor my visit with the parish
priest then.

I have 190 dollars leaving this
hotel. I should enter Paris with
150.

The same day. Room 37, Fraternité
Sacerdotale. Rue Belyne 32. 5:50 PM

This is another feeling. Our lady
really took care of me this time. I
left the Residence at about 10⁴⁵ and
went to the Hotel de la Gutter. I
found that it is managed by a
man named Scanlon. An Irish priest
who was greatly perturbed and confused
came up just before the bus left
for the airport at Tarbes, and that
is how I found it.

(72)

We had an excellent trip, but, on leaving Lourdes, I felt worried about Pop. When I arrived here I took a cab immediately to the US lines office at 10 Rue Aubert. I found letters from Pa, Oct, and Kathy, and they are all well and happy.

While on the plane a French Canadian priest told me it would be impossible to put up at the Fraternite. As a result I had the US lines call the Castiglioni. Fortunately they had no room. So I took the cab back here, and I landed a peak. My first official reaction was to take a shower.

I am glad I saw Lourdes and that I drank the water and took part in the processions. And of course I thank God for the blessing of the Congress. I think I am on the way to a real contribution to

Mainlogy. Mary's help comes to the Church in the form of prayer which is in itself an act of religion.

Paris is restful after Lourdes. I have spent the late afternoon here just sitting in my room. In Lourdes I could always hear the ringing of the Gave de Pare, and I could see the perpetual human streams crossing the Pont St. Michel.

Here it is just rest.

My first and most forceful impression of Lourdes is that of great crowds walking, and of streets and bridges filled with people, some going in one direction and some in another. It is not a bit as I dreamed it would be.

(74)

Journal of My Fourteenth Trip to Rome, October, 1968

10/25/68 Palace of The Holy Office.
9:45 A.M.

On March 6 of this year I had a heart attack. I was in Providence Hospital for 10 weeks. I left it on May 13. Instead of going home to Radiant Valley I moved to CU to the Archbishop's suite. In July I moved to my own quarters, the apartment formerly occupied by Msgr. Frank Cassidy.

On July 18 I was officially notified through NCWC that I was a member of the Pontifical Theological Commission for the forthcoming Second Ecumenical Vatican.

Council.

(75)

On July 1 Pa moved from Radiant Valley, where we had spent 12 very happy years together, to Carroll Manor. He is very happy there. We have been trying to sell the old house in Radiant Valley.

As a member of the Theological Commission I was supposed to go to Rome. The boys at my table took me out to the Occidental one night. Phil Brown had me say Mass at St. Ambrose the ninth, the last Sunday I was in the USA before leaving for Rome. The Rector took me out the night before I left.

I was lucky in the fine time I had just before leaving. My brother Bill drove me to N.Y. We had a party the night before.

(76)

The ship left and had a fine party on the ship, the Cristoforo Colombo.

We sailed at noon Saturday Oct. 21. The trip was very pleasant. Monsignors John Donoghue and Joe Smith boarded the ship at Eschaltan.

Continued 10/25/60

Room 75 Hotel Minerva -

We arrived at Naples on Sunday Oct. 23. According to the schedule we were supposed to come in at 1 P.M. Actually we were there before nine. The Cardinal sent his car down for me, but I was foolish enough to believe the officers and follow my baggage off the ship. I was rescued by Smith & Donoghue, who

77)
took me to Pompeii and then to
Sorrento, where I bought them
a fine lunch. We then returned
to Naples and took the train for
Rome. I arrived at the Minerva
about six Sunday night. I
was quite tired.

The next morning I went
first to Humility Street in an
unsuccessful attempt to get
my hat. Then I walked to the
Holy Office where I met the
Cardinal President. After
explaining how I had messed
his car at Naples, he was
kind enough to tell me that
I was one of a number of
members appointed to a
subcommittee of the commission.
He then invited me over
for dinner the next day
(the 25th, the day I am

(78) writing this) in his home.

I left the Holy Office and walked over to the new offices of the Congregation of Seminaries and Universities. I met Romeo and Cecchetti, who both seemed delighted that I am over here and that I shall apparently have to stay here for quite some time. I gathered that things are not as pleasant as they might be in the Congregation under the new leadership.

I was told that Vagnozzi had praised me highly when he was over here, and had mentioned my work to the Pope. I also learned that I am not particularly popular with Pizzardo and with Stoffa. I also made arrangements

To call around later for tickets
to Staffa's consecration.

(79)

Then I walked to Sandi's
office on Via Conciliazione. I was
ushered up to the place and then
was told that he was out.

It was time for the noon meal,
and so I walked back to the
Bucca and had what I believe
to have been the best steak I
ever had in my life.

On the way back I stopped
in at the St. Paul bookshop
just off the Via Conciliazione to
order a copy of the *Acta et
Decreta Sacrosancti Oecumenici
Concilii Vaticani*. They promised
to send a copy over to the hotel.
When it finally arrived, I turned
out to be the book about the
forthcoming Council. The
boys are back in form.

When I arrived back at the hotel I had a good rest. Then Bill Cummings, C. S. R., called and came over. We went out to Tanfani & Bertarelli's where I had my cinctures taken in (I have lost about 100 pounds in the last few months), and then went over to Maretti's bookstore.

On our return to the hotel I found Donoghue and Smith waiting. We talked together in the lounge downstairs. In the midst of our conversation Mrs. Donoghue had a dizzy spell. We called a doctor who said that John was all right and who tried to charge him 10 000 lire. Joe Smith gave him \$10 and sent him

on his way. I hope John will be all right. He does not act like a healthy man. (81)

Bill and I then went up to the Buco for a very pleasant meal. Afterwards I returned to my room and went to bed. I had a wonderful sleep.

Today (10/25/60) I arose at seven and went to the chapel to say Mass. After Mass I met two very pleasant Irish engineers, Terry & Nevin. They told me that the Roman current is 120 volts while ours in the USA is 110, and that consequently I shall not need a transformer for my electric razor. Incidentally this morning I finally received my Roman outlet for the electric

repor.

I took a cab to Holy Office and wrote the first entry in this journal in the waiting room there. At 10 I met Tromp and Cerfaux, and was delighted to find that I was welcome on the subcommittee. I was told that the business of the Thursday meeting will be only to decide the points that will be treated in the actual schemata. There will be no consideration of the content.

I was very much impressed with both Tromp and Cerfaux. Both are much older than I imagined they would be. Tromp speaks English fairly well, and I got along famously with Cerfaux.

Afterwards I walked over to the Congregation to obtain my tickets. First the secretary tried to tell me to come back Thursday A.M. I told him that would be quite impossible. Then I was brought in to see Staffa, who, for some reason or other, did not impress me at all. Afterwards he tried to get me to talk about the famous thesis, saying that he was on H.O. I gave him no information, and told him I considered the incident closed.

I was astonished to learn that he seems to expect Bill McDonnell over here very soon.

Before I left the place I went in to see Pizzardo. He was as pleasant as ever. I had all I could do to hold him back from calling the Pensioners

(84)

Romano personally to get me in there. The old boy is as lively as ever.

From the Congregation I went out in the street to take a look around the Pensionate myself. On the way I met a very pleasant American named Knez who said that he works at the Smithsonian in Washington.

I rather liked the Pensionate and, at the moment, I believe I may move there very soon. In the meantime I must see Jim Tuck. There may be some mail for me at the NCWC office.

At one thirty I went to the Cardinal's apartment for a dinner, to which Hoban Krol (Hoban's auxiliary and a member of the congregation

or commission for bishops) Brennan, Dominguez & Hoben's doctor were also guests. The dinner was quite pleasant. Brennan drove me home at three. Then I took my siesta. And I arose to write this.

Incidentally last night on our way to Manetti's store, Bill Cummings and I met Brennan and Willie Salas. Willie did not recognize me minus the 100 pounds.

While I was with Knez this morning I met Father Valentine, one of my pupils from Washington. And a few minutes later, as I was coming out of the Pensionate, I met a Carmelite from Washington.

At the moment it looks as if I might be over here a long time. The Cardinal heartily

(86)

approves my living at the Pensionate. I should be able to get over there by the end of the week. This place is costing me 4000 lire a day without meals.

— 10/25/60 - 9:15 PM - Room 75
Hotel Minerva.

After writing the previous entry I had a call from Monsignors Smith & Donoghue. They are coming over tonight. Then I went over to Palmieri's restaurant where I had an absolutely magnificent meal for 1300 lire. The management gave me a glass of Sommelier to finish things off.

I returned to find Smith & Donoghue getting out of a cab in front of the Minerva. We had a wonderful hour here in Room 75 and then they left. Now I am

going, with the help of God, to say
my office and to go to bed. I have
already taken my pills for the
night.

(87)

It still seems like a dream that
I should have been chosen for
the theological commission and
then for the subcommittee. God
has been exceptionally good to me.
I hope I shall not show myself
ungrateful to His gracious kindness.

10/26/60 4 PM Room 75
Hotel Minerva.

This is the big day. An
hour from now we will be
having our first meeting in
the chapel of the Holy Office.

I slept late this morning.
I said Mass about 9:30. Then,
after the usual continental
breakfast, I went over to

(88)

Tonfani's for my two sashes.
They were not ready.

I went to NWC to see about
changing some money. Then
I went to the Pensionate over
on Via Traspontina to see about
a room there beginning Saturday.
Then to Palmieri's for dinner.
Then here for an hour's rest.
I found a note here from
Willie Ballou. I am sorry
to have missed him.

A formalite told me
that Romaeus O'Brien is
coming for the 14th of next
month with M. Manus
and others from C. O.

10/26/60 Room 75 Hotel Minerva

I first went for my sashes
to Tonfani's. He charged me
only 500 lire to fix the two of
them. Then I took a cab of

to the Holy Office. I was apparently
the first to arrive. But within
two minutes of my arrival all
the others came.

We went into the chapel of
the Holy Office where we all
knelt and sang the Veni Creator
Spiritus. Then we all signed
and took the oath of secrecy.
Then the Cardinal brought us
out into the hall of the Holy
Office itself and gave us our
instructions. We are to meet
tomorrow twice, at 9:30 and
again at 4:30. John Wright is
going to pick me up at 8:45
in the morning at the front door
of the Minerva. Our oath of
secrecy was explained.

Altogether it was by far the
most solemn affair I have
ever attended. I met the

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Cardinal, Archbishop Parente,
Archbishop Dubois, Bishop
Csiffeth, Bishop Wright, Mrs.
Ceraux, Mrs. Phillips, Fr. Philippe
Fr. Hault, Fr. Elhenis, Fr. Romisz,
Fr. Bolic, Fr. Van den Eynder, Fr.
Gillon, Bishop Francis. There were
28 present.

I shall never forget the thrill
of hearing the American accents
of Bishops Csiffeth and Wright.

Bishop Wright is going to call
for me at 8:45 tomorrow morning.
Mr. Cosgrove told me I should have
a fuzzy hat, so I bought one
from Berliome at 3500 lire.
Bishop Csiffeth took me to
Berliome's. He called at
8 PM and we had a most
pleasant dinner together at
Palmieri's. The discussion
was most interesting.

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The session at 5 PM was clearly the most important meeting I have ever entered, and I believe that it is in some ways the most important meeting of the 20th century. I pray God that I shall not fail His cause during the weeks of terribly hard work that lie ahead.

The Cardinal President made it clear that during the course of our discussions some of the secrets of the Holy Office will have to be revealed to us.

I am going to bed early tonight. I have left a call for 7:30 A.M. I hope that they remember it.

I shall never forget the evening with Bishop Suffeth. And of course I shall never forget the first meeting of the Pontifical Theological Commission.

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10/27/60 Room 75 Hotel Minerva.
9:45 PM.

This has been the day of days. I was called at 7:30 and, after cleaning up, I went immediately to say Mass. Then I had a quick breakfast and Bishop Wright picked me up outside the hotel at about nine. We drove immediately to the Vatican. We were the first to arrive of the AUSA Congregationists, but about all of the others showed up within two or three minutes. We had photographs taken, and, incidentally, these are now in my copy of the first volume of the *Acta et Documenta*.

The Cardinal President called us to order at about 9:30 and, after a prayer, gave us our first instructions. Then they

called for a vote on the number of schemata. Too many of the members took the opportunity to make speeches. I only voted for the proposition of Tromp, to the effect that alternates then be only two schemata. I made sure, however, to insist in writing that these two schemata should contain all the matter now included in the four, and that the ideas set forth in the votum of the Holy Office should be inserted into these schemata.

There were relations on three of the four sketches of schemata at the morning session. The Cardinal appointed two subcommissions during the morning. One was to resolve the question of the number of schemata. It is headed by

Carpino of Montreal. The other was the one for the drawing up of the schema or at least the material on the Church.

It includes Griffith, myself, Philips, Balis, Tromp, and Pivlanti and Colombo.

I can honestly say that I had a lot to do with this part of the activity. During the rest period I happened to be with Pivlanti and Carpino, and they were decrying the fact that the actual schemata did not fully cover all of the points brought out in the Holy Office volume. I said that this did not worry me, since it would be very easy to insert such points into the actual schemata after the work of the subcommittees had begun. We prevailed upon Carpino

to stay in Rome to head the first subcommittee.

As the first session ended, I grabbed Piolanti, who, up to that point had not been made a member of the subcommission on the Church, and begged him to take that place. He honestly did not want to, but he did.

We quit at about one, and John Wright and I went to a trattoria for a light lunch. I then took a cab over here to the Minerva for a short siesta. I rested a little more than an hour and then took another cab back to the Vatican.

This time the relatio for the fourth schema was given by Huether.

I forgot to say that on my way out the Cardinal President

asked me what subcommission John Wright would like to be on. I told him the one on moral and social problems. That sort of thing is right down John's alley!

The afternoon session included the announcements of the subcommissions, including the revised subcommission on the Church with Piolanti and Colombo added. John had his appointment on the one for morals.

The Cardinal told us that the subcommissions should meet as soon as possible, before the members left Rome. Then Tromp invited us all to the Gregorian. In the afternoon Piolanti moved and had passed unanimously a resolution to the effect that

all the meetings of all the subcommissions would be held at the Holy Office.

At the end of the meeting we went to Tromp for further instructions. He told us that the orders were as before: that we were to meet at 4 in the afternoon tomorrow at the Arce. As soon as Piolanti heard of that, he went up to the Cardinal and reminded him of the resolution. Tromp was furious. The Cardinal was quite pleased, and so was I, and so was Suffield. The Pontifical Theological Commission does not belong in a university run by a religious order.

The Archbishop of Mainz made a speech which was not particularly good. The

(98)

Bishop of Eichstätt read a commentary by Schmaus. The old boy agrees with me that this should not be simply a treatment of the Church as the Mystical Body. Schmaus thinks that we should start with the notion of the populus Dei.

Protonotari then insisted that another man be appointed for the subcommission on the sources of revelation because, he said, Van der Eynde has peculiar ideas about tradition. It was heroic work for Our Lord. If this keeps up we shall get somewhere.

I left the place tired but happy after the greatest day in my life bar none. The Cardinal has invited

Wright and me for dinner
tomorrow at 12. Johnny is leaving
on the 2 o'clock plane. (99)

The Cardinal told me that
he is going to try to get me into
Soc. Work. God bless him.

Johnny wrote a letter to
Paderbury the dearest part of
Hart's letter. It was signed
by the three of us Americans.
Debois noticed it and spoke
about it. As a matter of fact
Johnny wrote three or four
letters.

Travis gave a talk on the
necessity of condemning communism.
It was the best talk of the day.
I took the trouble to congratulate
him later.

I forgot to say that last
night, on the advice of Henry
Cosgrove, I bought myself a

(100) "felpa" at Bernini's. I wore it, and the habits piana, today.

I had the pleasure of being driven home today by the Cardinal's auto. I ate at Palmieri's and went home to write this.

I have left a call for 6:30 AM.

Again - Room 75 Hotel Merit
10/28/60 - 11:25 AM.

Another great day so far. I got up at 6:30 and went downstairs, but my server had not come. I went out to Santa Chiara, but I met a fine priest who told me to say Mass at St. Peter's, and I decided to take his advice.

At about 7:45 Donoghue & Smith called for me and we went to St. Peter. We were right next to the Pope when he came in. He looks

very well indeed. We had the
best seats in the place.

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After the Papal Mass had
started I went out and said
my own Mass, this time for Pa.
I asked God to bless him and
to give him many more years.
This is his 86th birthday. By
the way I sent the letter to him
this morning.

After Mass I met my
old friend the chaplain on
the Giulio Cesare. He is a
fine person.

Then I went back, stayed
there for a few minutes, and
came out with Donaghue &
Smith. We walked over to
the Congregation building, so
that they would know where
to go at six. Then we walked
to the Pensionate Romano and

I told them I would probably be there tomorrow. On the way we met three of the S.A. prints. They told me that Ed Hanaboe is coming over.

Then we came back to the Minerva. The three of us had a nice visit, and then I had a rest, and now I am on my way to Holy Office for dinner with the Cardinal at noon. Johnny Wright is going to be there also.

3:50 PM - 10/28/60 Room 75-

I took a taxi over to Holy Office and arrived at the Cardinal President's office or rather apartment at noon on the dot. Johnny was there. We had dinner together. Carpio came in and talked with us but did not eat.

Johnny discussed the Kennedy

son and gave a quit line to make the Eminence think that he and I were always great buddies. He also gave Kennedy the back of his hand. Maybe this trip will have an effect on Johnny.

When I returned to the hotel, driven by the Cardinal's driver in his car, I found the notice of a telephone message "confirming" the meeting of the subcommittee at the Eng. I called Picolanti and he knew nothing about it. I shall amble over to the Holy Office to be there at four.

Our explicit instructions were to be at the Holy Office at four. The Cardinal said nothing about any change, and as a matter of fact even made a joke of the location of all the subcommittee meetings at the Holy Office.

(104) am afraid that this obstinacy of
Lump's will harm the subcom-
mission. I must do my priestly
best to stop the rivalry. This
is definitely not a good thing
for the commission.

> 9:30 PM, 10/28/60 - Room
75, Hotel Minerva

This will necessarily have
to be the most disagreeable entry
I have ever made in any journal
of my travels.

I left the hotel shortly after
three and walked over to the Holy
Office. On the way I met one
of my former students, a priest
from North Carolina, who
has been sent over here to spend
a year at Lombardi's School
for a Better World. He is very
disappointed with the teaching.
However he has his own car

and is managing to learn some Italian.

I arrived at the Holy Office about four o'clock. A minute or two after I arrived Pisolanti and Colombo showed up. We waited a few minutes, and then Pisolanti got in touch with some of the employees and finally with the Cardinal himself. The Cardinal seemed quite displeased and something was said about a change in the orders that he had given publicly.

The Cardinal then brought us into the hall of the Holy Office. He then went out to say his Office. At about 4:45 Tromp arrived with Archbishop Rebois, Monsignor Philips, and Father Balje. Tromp was furious. He asked me

if I had received the notice by telephone, and I told him that I had. I explained, however, that the Cardinal's orders were to come to the Holy Office.

Tromp led all the rest, Dubois, Balic, Philips, and Colombo, into his own office outside of the aula. Picolanti asked me to stay with him. The aula was, after all, the place the Cardinal had put us, and Tromp was making one last attempt to call the meeting in a place other than the one designated by the Cardinal President.

This situation lasted only a couple of minutes. The rest came in and the meeting was about to start. Then, suddenly, Suffiths burst into the room.

with a paper from the Exelsior Hotel just like the one I had received from the Minerva. The only difference was in the fact that the Exelsior clerk had marked the meeting for 8:30 P.M.

Bishop Griffith had run immediately to the Luge, and had been told that Tromp had run out of there only a few minutes before. Then he turned up with us. Thus the first meeting of the subcommission on the Church was held with the following present: Dubois, Griffith, Tromp, Pivloni, Phillips, Balic, Colombo, and Fenton. It opened with prayer led by Dubois.

From the outset it was apparent that Tromp was

and that he was going to be very difficult indeed. Dubois presided, after a fashion, but Tromp did by far most of the talking. The following developments took place. I do not guarantee that they took place in this order, but what I say is exactly true.

A) Tromp announced that two men were going to serve as members of the subcommittee. These are Mr Scheuf and a Mr Leuwer, C. S. Sp. There was no vote, and the members of the committee were not asked to confirm or to pass on these choices.

B) I suggested Saloverri, who is a consultant to the Commission. This was my first entrance into the discussion, and it was

Treated very rudely by Tromp. He said that Salonerri was very occupied. I told him that I was very busy also. Balis entered the discussion by stating that all the members of the commission and all the consultants were busy men, and complained that Tromp's remarks might be considered offensive to me. Of course they were and they were intended to be.

C) There was an endless discussion about the need for the volumes of the Acts et Documents which have thus far appeared. Tromp promising to do his best to procure copies for all of us.

D) In the course of his remarks Tromp spoke of the necessity for the outside men because of the few members of the subcommittee.

who would be remaining in Rome. He spoke of Prolanti as busy with his job, and of Balis as always away from Rome on the business of the Mariological Congresses.

Both Prolanti and Balis answered sharply that they would remain in Rome and would attend every meeting.

Later in the hour Prolanti said that he would like to leave this subcommittee.

E) In the course of his remarks Trump said that I did not want the question of whether or not the episcopate is a sacrament discussed, but that the Pope and most of the bishops did. I did not pay too much attention as the statement was being

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made, but, after he had gone on for a minute or so, I leaned over and asked Jim Suffereth if that was what he had said. When I found that it was, I rapped the table immediately and stopped his talk. I stated clearly that I had never made any such statement. At first he said I had, then I repeated my denial and challenged him to prove it. He then referred to a previous statement in which I had referred to the fact that a Council is supposed to state the salutary doctrine of Christ and to condemn the errors opposed to it, and not to take up questions disputed among theologians. Of course I was quite vehement in pointing out that this was

not at all the same thing as the statement he had attributed to me.

F) It is worth recording on this subject of the previous statement of mine that Tromp tried to twist this into a denial on my part that study was necessary. He was most rude and he kept on shouting: "Hae non est verum."

G) His talk was interspersed with obviously angry remarks about the "Rector Magnificus," who of course was Piolanti, and about Balis; and even, to a certain extent, Colombo.

H) At about 6:15 Piolanti said that he was leaving. Balis then spoke up and said that we all ought to leave.

I) Dechou summed the results of the meeting up in

this way. First the members were asked to write observations on the schema, and then we were to obtain the Acts & Documents.

In the course of his talk Tromp had said that he and Phillips would make out a list of the points on which we are to seek help from the consultants.

After the meeting Tromp came up to me to tell me that he had not been quarrelsome, but that I had been angry.

I told him that he had absolutely no business to misquote me as he had. He said that he did not mean to offend me. I told him that he had been and was continuing to be very offensive.

A moment or two later Phillips came up and said

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that he would try to make it up between me and Tromp. I told him fearfully that Tromp is no gentleman and that I did not care particularly about Tromp's feelings. I certainly do not want his particular friendships.

Philips wants me to write some kind of a schema and to give it to Tromp. This I shall probably do, since I have a lot to say here, and Tromp is the secretary.

Jim Griffiths took me across the street and he was very kind. He was most anxious that I should not be excited about what happened at the meeting. He has been very good indeed. I went up for about two minutes to Sloffe's party in the

Congregation building. I was looking for Smith & Donaghue, but they had either gone or had not come there at all.

On my way to a taxi I met Joe M. brought outside the Columbus Hotel.

I come back here and met my friend the chaplain of the Cesare outside the Minnesota. He had some lawyer with him and he did his best to have me give the fellow some business, even to have me hire a car from him. I escaped only after a struggle.

Then I come in and went to bed. Now I am up & write this. There has been no supper tonight. The reason is obvious.

The Pope is in a hurry for the Council. The boys here seem to

(116) want to hold it back as much as possible. I'll see what I can do to help the Pope

This is Pe's birthday. I hope he had a better day than I did.

= 11:45 AM, 10/29/60 - Room 75
Hotel Minerva.

I awake at 5 and again at 9 this morning. I had a marvellous rest but I needed it very badly. Yesterday's debacle took a lot out of me. I must take care that nothing of the kind occurs again. I could not stand many more like that.

I had to wait about 15 minutes to say Mass at the hotel. I finally said it, with the lugubrious Comenico serving as usual. Afterwards I had my breakfast, at which I took two entire paninis. Yesterday

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I had no breakfast and no supper, so I felt that I needed the extra couple of ounces of bread to keep up my strength.

This morning I received my bill which was a few lire less than I thought it would be. I also received a fine letter from Pa. He seems to be very happy indeed. He is all excited about a Halloween party at Carroll Manor. I hope God may bless him with many more years of life and health.

Now to get down to the work at hand. Certainly I must write a report in Latin to the Cardinal. Then I shall submit to the subcommission a sketch of the doctrine contained in the 13 points of the schema delivered to us at and before the first meeting of the Pontifical Theological Commission.

Finally I think that I should send a brief letter to Johnny Wright.

First the letter to the Eminence: I think that I should write as follows. I shall then translate what I have written here into Latin and deliver it to Holy Office, with God's help, on Monday morning.

Your Eminence:

May I humbly submit to you this report of and these few remarks about the first meeting of the Subcommission selected by your Eminence to work on the doctrine about the Church for the full Pontifical Theological Commission.

It is necessary first to mention certain incidents that occurred prior to this meeting.

During the evening session of the first meeting of the Pontifical Theological Commission it was voted by the members and announced by Your Eminence that meetings of the subcommission would be held in the Palace of the Holy Office. I left that meeting with the clear understanding that the first meeting of the subcommission *de Ecclesia* was to be held in the Palace of the Holy Office at four o'clock in the afternoon of the following day, Oct. 28.

Returning to the hotel shortly after one o'clock in the afternoon yesterday, I was given the following message which had been telephoned in at 12:10, that is, only a short time before. The message read: "Si conferma la adunanza stasera alle

ore 16.30 alla Università
Gregoriana. Da parte della
Congregazione del S. Uffizio.
ore 12¹⁰."

I was astonished at this,
since I had been told to report
to the Holy Office at four. I called
Msgr. Prohant, and told him I
would meet him at the Holy
Office at four. Father Colombo
also come to the Holy Office at
that hour.

Shortly after 4:30 Father
Tromp arrived with Archbishop
Dubois, Msgr. Phillips, and Father
Balic. A few minutes later Bishop
Giffith arrived with a note
like the one I had found at
my hotel. He had found the
same thing at his hotel and
his note said that the meeting
was to be held at 8:30 P.M. at

the Gregorian.

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The actual meeting started at about 4:45 with the following present: Archbishop Dubois, Bishop Griffiths, Msgr. Phillips, Father Tromp, Father Balin, Msgr. Pisolanti, Fr. Colombo, and Msgr. Fenton.

At the meeting Archbishop Dubois presided.

Father Tromp announced that two new men, a Dr. Schaaf and a Dr. Leuzer, would be added to the subcommittee. I suggested that Fr. Salaverri be invited but Fr. Tromp rejected the suggestion.

Fr. Tromp announced that he and Msgr. Phillips would draw up lists of topics on which the advice of experts would be sought.

At no time was the

subcommission polled.

It appeared to me that Father Tromp intends to draw up the schema de Ecclesia by himself or with the assistance of some priests acceptable to himself. There was no work assigned to the members of the subcommission as assigned ~~to~~ designated by Your Eminence. There was no date assigned for the next meeting. There was no discussion of the schema de Ecclesia which had been given to us at the meeting of the full Commission.

It seems quite unlikely that I shall have any function at all in the subcommission on the Church.

Father Tromp, either intentionally or otherwise, was unaffably rude to me at yesterday's session. He claimed that he did not

mean to be offensive. Yet he certainly was continually and seriously offensive throughout the meeting.

In the light of the above, I humbly propose the following questions to your Eminence.

1) Should work be started immediately on all 13 of the points contained in the preliminary schema de Ecclesia?

2) Should that work be done by the subcommission itself or should it be left to Father Tromp and those he chooses to associate with himself?

Respectfully etc.

Eminentissime Princeps.

Humiliter Tibi offero
hanc relationem de prime
reunionis subcommissions de

Ecclesia, in aedibus S. Officii
Feria VI, die 28^a Octobris
habita.

Proh dolor, necesse erit
inprimis aliquid dicere de rebus
gestis ante ipsam reunionem quia
infelix exitus ipsius reunionis
ab istis eventibus dependet.

Durante sessione vespertina
primae reunionis Commissionis
Pontificiae Theologiae, membra
huius Commissionis diiudicaverunt
et Eminentissimus Praeses statuit
omnes reuniones subcommissionum
in aedibus S. Officii Tenendas
esse. Et, post ipsam sessionem
vespertinam, ego sessionem
primam nostrae subcommissionis
de Ecclesia ad horam quartam
post meridiem in aedibus S.
Officii die 28^a Octobris futuram
esse cognovi.

Sed, quando ad diversorium
redivi Meri, feria VI, ad horam
1:30 post meridiem inveni
communicationem lingua Italica
scriptam. Sic fuit: "Si conferma
la adunanza stasera alle ore
16,30 alla Università Gregoriana.
Da parte della Congregazione
del S. Uffizio. Die 12^{to}."

Quia nolui contra mandata
Cardinalis Praesidentis agere, per
telephorum cum D. Pisloni
communicavi. Et, ratione huius
communicationis, ad Aedes
S. Officii veni ad horam
quartam post meridiem. Ibi
inveni DD. Pisloni et Colombo.

Post spatium aliquod temporis
advenient DD. Dubois et
Philips et Pater Balic et Tromp.
Pater Tromp valde iratus est
contra me eo quod ad S.

Officium potius quam ad
Universitatem Gregorianam
advenissem.

Fere immediate post
adventum consociorum nostrorum
Dubois, Philips, Balis, et Tromp,
advenit Dominus Griffiths.
Hic ultimus mihi ostendebat
chartam similem ei quam
ego in meo diversorio recepi.
Attamen in charta Domini
Griffiths conscripta fuit 8:30
loco 4:30

Dominus Dubois fuit praeses
nostrae reunionis.

Mentavit P. Tromp duos
sacerdotes tanquam nova membra
huius subcommissionis. Isti
sunt Doctores Schaaf et Leuwer.
Proposui vocatorem P. Saloneri
ex Hispania, sed hoc consilium
sat rade a P. Tromp reiectum

est.

Pater Tromp annuenteravit
tabulam remem de ecclesia super
quas consilium specialistarum
faciendum est a se at a D.
Philips scribendam esse.

Istae diudicationes fuerunt
solius P. Tromp. Subcommissio
ut sic non votavit. Nunquam
membris individualibus interrogantur.
Nulla fuit discussio de schemate
compendioso constitutionis de
Ecclesia. Nullus ^{determinatus} labor vel
functio membris individualibus
assignatus est, exceptione facta
istius functionis D. Philips
assegnatae. Non fuit aliquis
sententia de tempore proximalae
reunionis. Certo certius ista prima
reunio fuit parvae utilitatis.

durante reunionem P. Tromp
immaniter rudis fuit erga me.

Actualiter in sermone suo
me citavit tanquam opponentem
sententiam Concilii de sacramentalitate
episcopatus, contra Romanum
Pontificem et contra maiorem
partem episcoporum. Immedie
sermonem eius interruppi, negans
me unquam talem opinionem
dedisse. Obstinate tamen
insistebat, et finaliter ~~declavit~~
citavit (sed omnino male)
sermonem de sententiis meis de
re omnino differente.

Post sessionem nostram
P. Tromp mihi declaravit se
non velle offensivum esse. Sed,
sive fuit iuxta intentionem ^{meam} ~~meam~~
~~secundum~~ vel praeter intentionem
fuit omnino rectis et offensivus.
[Nunc, sub istis conditionibus,
Eminentissime Princeps, Tibi
propono haec vota.

1) Ut labor immediate
inciperet super omnia 13
puncta in nostro schemate
compendioso de Ecclesia.

2) Ut ~~sine~~^{max} ~~more~~ advocatus
secunda reunionis nostrae subcommissionis
ad tollendos fructus infelices
primae reunionis.

Sum in omnibus, Eminentissimi
Præmeps.

Servus tuus in Xt obediens.

I shall change the last paragraph
on p. 128 & read thus.

Sed emotionalitas P. Tromp
in istis circumstantiis pro
nihil habenda est. Velemus
omnes labores pro bono
nostrae subcommissionis. Ergo
Tibi, Eminentissimi Præmeps,
promitto dare, intra dies
sat paucos, si Deus permittat,

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elencum thesium de omnibus
13 punctis in schemate notis
contentis

10:20 PM - 10/29/60 - Room 75
Hotel Minerva.

I have been working at the
entry and at the letter all day
long. At 1:30 I went out to
Palmieri's and had a good dinner.
At 8 I went to the Excelsior and
had supper with the Seabries from
the Colombo. It has been a very
pleasant day after the rigors of
yesterday.

The letter is all written.
With the exception of a few improvements
in style here and there, it is just
as it is in this book. I think I
shall take it to the Eminence
tomorrow. Of course I realize
that it is a very strong document.
Yet I know that Trump is

definitely a hostile person. He is manifestly of the J. Courtney Murray group, and would do anything to get me in trouble. So I believe that it is to my advantage and to the advantage of the Commission to put this relation into the hands of the Cardinal.

It is definitely unfortunate that things like this have to be. Yet that is the way things have broken for me since the old days in Easthampton, in Leicester, in Davenport, in Rochester, and in Washington. Now it must be in Rome. I can only pray that God may protect me.

Other people seem to go through life without attracting enemies. Yet they gather around me. Poor old Promp, complete with the ripe pimple on his nose,

is just one of a group. And I certainly would hate to fall into the hands of Staffa.

For me, however, this is one of the glories, if not one of the joys, of the priesthood. It is obvious to me that Tromp, complete with pimple, wants to have the Council define as dogma what he has put in his silly books. That would be tragic for the cause of Christ. And so I shall do what I can to prevent it.

I certainly feel better going to bed tonight than I felt last night. Pa's letter cheered me a great deal.

Today was the day I was supposed to move into the Pens-ronate Romano. The Cardinal told me the day before yesterday that he thought he would put

me into Santa Marta. I shall do nothing until I hear from him.

10/30/60 - Feast of Christ the King: 10:10 PM. Room 75 - Hotel Minerva - Rome.

I slept until after 9 AM today. Then I tried to say Mass. The legation's Dominican was out today, and I had quite a time getting ready for Mass. I finally said Mass and finished about 11:00 AM.

I was so tired that I rested until about 2 PM. Then I went to Palmieri's for dinner. The dinner was quite satisfactory.

After dinner, I called Joe Smith and Cahly Donaghue at the Fraternita. (34-04-10). The boys come over about 5. We discovered that today was the sixth anniversary of our elevation to the position of domestic prelate.

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at about 5:30 we went for a walk and saw some of the better churches in the vicinity. At about 7 we went to Palmieri's for supper and stayed there until about 9:45 P.M. We had a wonderful time.

I have decided that, in spite of Trapp and his people, we shall have a rest today. I shall say my office & retire.

The conversation at supper was delightful. I am reminded of the statement: "Life gives us only moments, and for these moments we give our lives."

I think I managed to bring the boys to see how the life of a priest is directed to Our Lord, His Love and His Teaching.

At the moment I think that it will be best to give Cardinal

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Ottaviani the letter I have written. After all, Tromp, with the pimple on his nose, is trying to frustrate the efforts of Cardinal Ottaviani and of the Pope. As a loyal priest I should try to stop him. There is every indication that I shall fail if I try. But, to my mind, this is the real evidence of loyalty to Our Lord.

Today I bought my first newspapers, the Rome American and the Osservatore. Nothing in either of them.

This was a remarkably comforting evening. God bless Smith and Monaghan.

Tomorrow with the help of God, I should begin my theses on the 13 points indicated in the schema. If I cannot get them across to Tromp, with the pimple on

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his now, I shall try to make
a pamphlet out of them. I
am sure that Johnny Wright
will help me. Or will he?

10/31/60 4:30 PM, Room 607
Pensionate Romano

This has been quite a day
also. I slept late this
morning and said Mass at
the Minerva. It was raining.
I waited for a break and then
walked over to the Holy Office.
The Cardinal invited me to
dinner and sent me over to
the Santa Marta. The superior
there obviously was angry
at the Cardinal for sending
me over, and she gave me the
old run-around. I went
back to the Pensionate, found
I could have my room, and
here I am.

It is a decent sort of place. I am on the top floor. There is an air of newness about the place.

The Cardinal wanted to know who was expected to get Philly. I told him Johnny Wright. He likes Johnny.

I must begin my list of theses tomorrow at the latest. I hope I can get along in this place.

Hugh O'Flaherty was around today. The poor fellow is a wreck. He is going to the hospital for a few days, and then he is leaving.

The Eminence asked me about the meeting. I told him what went on, and said that the results were very poor indeed. I must get off some letters immediately. I have not written to Pa for a long time.

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11/1/60 - Room 607 Pensamato
Rovato. 7: PM

After I finished the above entry I wrote letters to Pa and to Johnny Wright. Then I walked up to the Holy Office to mail them and to inform the Cardinal that I had moved.

On the way up there I met Ceschetti. We had a good talk. He introduced me to Del Ton, one of the new men and now the Holy See's first Latinist.

At Holy Office I saw Casagone and the Cardinal and posted the letters. Then I came back here for supper.

I was not impressed with the place, particularly with the dining room. But, just after I landed in the

dining room I heard what was obviously an American voice. I sought the fellow out and found that he is a Father Robert Lamb, a Basilian from Houston, Texas. He has the room under mine and will be here the next ten months.

After we were seated the man at the next table introduced himself. He is Father "Molish" or something like that. He is fabulous. He leaks information like a sieve. He tells of all the marvellous things he has made. He is something on the general secretariate for the coming Council. He is a clown, but a fantastic clown.

Heinie Hoffman from C.U. is also here. Heinie has grown terribly obese. He

(140) also has some sort of a job as the secretaries.

The supper was light. I should not have any trouble losing weight here. And I am beginning to realize that I should get back to Washington just as soon as possible.

I had a long talk with Samh after supper and then went to bed.

I arose about 8:30 and said my first Mass in the chapel of the Persemonate.

After Mass I walked over to the Minerva to pick up my tooth powder and some other things I had forgotten yesterday. On the way I met Kilian Healey, the Master General of the Carmelites. He told me of the low morale over

here. He said that there are some scripture men actually teaching that the Acts account of the Ascension is only another statement of the Resurrection story. He thinks that some of the Jesuit professors are ruining the teaching of theology in our time. And he told me about his man Xiberta. It is Xiberta who is convinced that some of these men are actually trying to change the Church.

After getting my things from the Minerva I walked over to the Old American College. Emmery was there. He again told me of the bad situation. He expects this to be his last year here. He was especially bitter about the money-collecting activities of Tardani. He thinks that Tardani is selling poor old Pope John

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out day after day.

I took a taxi back here and had dinner. Our clown's amount of news continues to increase. We now learn that there will be a consistory in December at which 15 cardinals will be made. One of them will be Maury O'Lannor. He thinks that Jerry O'Hare will go to Philly. He is quite a guy. I never saw a diplomat that talked so much. His favorite saying seems to be: "There are rumors and we hear them." He works very hard indeed to give the impression that he is a very important man.

I had a good rest this afternoon. I arose and took a walk out on the terrace. I found some steps and dis-

covered that I could climb to the
 roof of the building that occupies
 the right-hand side of the
 Via Conciliazione at the Tiber
 end, as you face St. Peter's. It
 is the best view of Rome I have
 ever seen, better than the Canadian
 College roof, and far better
 than the roof of the Villa. I
 called Samh and we had a
 look at it together. We were
 there at sunset.

The question I must face
 now is that of formulating the
 theses on the Church. I hope to
 write them first in this book in
 English, then turn them into
 Latin and improve them a bit, then
 hand them in to the Commission.
 After that, I think I had better
 take off for Washington. I
 can see a terrible amount of

frustration over here. I must pray
and I must not allow my faith
to waver.

1) After the sin of Adam and
his reinstatement into the life
of divine grace, the entire human
race divided into two opposing
camps. One of these is the
kingdom of God, the true Church
of Jesus Christ. The other is the
kingdom of Satan. These two
kingdoms have opposed each
other from the beginning and
will continue to fight each
other until the end of time.

2) The kingdom of God is the
company of men and women
whom God has chosen and
taken out of the kingdom of Satan.

3) It is the group with
which God had made a
covenant in such a way that

God accepts this company as His own and the group is directed by the divine positive law contained in a revelation that is supernatural both in the way in which it is given to man and in its content.

4) Since the sin of Adam the divine law has been contained only in a revealed message that centers around Jesus Christ our Divine Redeemer. In this way the kingdom of God has been, both before and since the advent of Our Lord, the "congregatio fidelium in Christo."

3) The militant kingdom or Church of God on earth according to the dispensation of the New Testament is the one, holy, apostolic Catholic Roman Church, the religious society over which the Bishop of Rome presides as the successor

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of St. Peter and the Vicar of
Jesus Christ.

11/2/60 Room 607 Pensumato
Romans 10 AM

I had a very pleasant
evening and a good sleep. I
walked with the Dutch
Benedictines on the roof after
supper, then came in, finished
the Office and went to bed.

This morning I said Mass
about nine. The breakfast was
fine. I called Joe Smith at
the Fraternita, then called
the NWC News Service. There
is one letter there, from John
Whalen. I asked them to forward
it. Now I can get on with
my work.

69 So it is that the Catholic
Church is truly the Kingdom
of God of which Our Lord spoke

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(in His instructions and parables
to His disciples and to the multitudes
who came to hear Him.

Letters today to Pa, Archbishop
O'Boyle, Bishop Weldon, Maurice
Jack King, Frank Connell, Bill
McDonald.

I finished the letters and
went up and mailed them at
the Holy Office. Today is a holiday,
so I could not get in to the
rooms of the Commission. Then
I took a walk along the Via Aurelia
and saw, among other things,
the Hotel Michelangelo, where
Maurice stayed when he was in
town the last time.

Then I bought this pen and
a notebook and another pen. In
the future I shall keep the
theses in more finished form
in the other book. I may run

them into this one before I decide
to pass them in to the Cardinal.

This, so far, is the best day
I have had since I came over here.

5:05 PM, Room 607 11/2/60

I made a mistake this noon
and went down to dinner too
late. My Texas friend was
not there. The Polish refugee
& my left was making a great
play & have me help him to
get a teaching post in the States
or at least to give him some
Mass stipends. The old boy
across the table told him that
this was bad taste. He
was right.

After dinner I went for a
walk on the roof. After I
was there a few minutes one
of the natives came out and
gave me an instruction on

closing the door to the 6th floor every time one goes out on the roof. This is one of the days when, like Lord Silae, I have had quite enough. I sent the fellow on his way.

I had a fine siesta and now to continue the theses. As of now I am working on thesis n. 6.

11 PM, Room 607. 11/2/60

Nothing much has happened. I finished the sixteenth thesis, then said most of the Office. Then I went down to supper. We had a very pleasant time. Sam and I went for a walk on the roof after supper and then spent some time here talking.

Our Maltese friend (who was born in Alexandria) told us that he saw Spelly coming out of the conclave looking white.

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and shaken. I learned tonight that just prior to the Reformation most of the bishops had been canon lawyers for a couple of centuries.

Tomorrow, with the help of God, I shall see what I can do about getting into the room of the Commission. I hope to do something here before I start. What I am doing will be of great service to me, if I live, for future work at the University. Most probably it will not have much to do with the Council.

If I can get at that second volume I shall see the volume of my own Congregation. It should be interesting. Apparently both Rome and Eccebatte are fairly well entrenched in the Congregation. It is obvious that

Stoffa would try to get them out if he could.

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Incidentally the Pensionate has turned out to be less poisonous than I thought it would be. It may improve a bit as time goes on. Still, however, I should try to get back to Washington as soon as I can do so without letting the Cardinal down.

Lamb told me a story that appears in the life of Kelley, the Extension man. It seems that one of his first assignments was that of cleaning up a parish which had been run by some "intellectual" pastor. I told him about Ed Marshall's adventures in Florence, where he found that the Catholic faith had suffered terribly as a result of the bad instruction given by Pat Gallen during his years there.

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Of course old Pat was a Modernist. Interestingly enough, I remember that Mr. Goren brought me up to Dalton to visit old Pat when he was dying.

11/3/60 The Room in the Palace of the Holy Office reserved for the members of the Pontifical Theological Commission 10:05 AM

I came here this morning after Mass and breakfast. The little priest who is an impiegato of the Holy Office let me in here. Tomp is in the room with me, but I have not yet been able to see whether or not he still has the pimple on his nose. I am here to study the votum of the Congregation of Seminaries and Universities. From Stoffa's letter, which opens the thing, I have at last found the proper formula

for ending a letter to a Cardinal. It
reads: Prostrato al bacio della
S. Porpora, sono lieto di professarmi
dell'Eminenza Vostra

Reverendissima
dev. mo

Well, that is one thing I learn
this early in the morning.

10:30 AM - A room on the ground
floor of the Holy Office. I have just
been moved here by Father Seiler.
This is a part of the archives of the
Holy Office. It is under the direction
of Pentrich, who is a very pleasant
person. I have the whole room to
myself at the moment. It is much
better than the one upstairs.

By the way, the address of the
Stoppa letter to Tardini is: Eminenza
Reverendissima,

This is getting quite interesting
indeed. In this room there is

ample space for six men to work.
There is also a magnificent library.

The Votum of the Congregation
of Seminaries and Universities is
summed up under the following 14
headings.

- 1) De Sanitate et integritate
doctrinae in Universitatibus catholicis
et in aliis catholicis scholis tradendae,
pleno cum obsequio erga Ecclesiae
Magisterium.
- 2) De relationibus scientiae theologiae
cum Ecclesiae Magisterio.
- 3) De ratione docendi S. Scripturam
praesertim in Seminariis Clericorum.
- 4) De doctrina S. Thomae servanda.
- 5) De cognitione et usu linguae
 Latinae in studiis ecclesiasticis.
- 6) De iure Ecclesiae propriis erigendi
scholas cuiusvis gradus et ordinis —
De scholis catholicis excitandis,
regendis, et fovendis.

- 7) De adolescentium utriusque sexus "coeducatione."
- 8) De Ecclesiae iure proprio et exclusivo instituendi clericos.
- 9) De vocatione sacerdotali.
- 10) De ratione studiorum quas in Seminariis curriculum proprie ecclesiasticum praecedunt.
- 11) De distinctione inter studia omnibus clericis communia et studia ecclesiastica universitatis.
- 12) De aetate ad S. presbyteratus ordinem suscipiendum.
- 13) De Seminariis interdiocesanis.
- 14) De competentia S. C. de Seminariis et Studiis Universitatis relate ad dispensationem melius definiendam.

The first four are directly connected with my own material. Consequently, with the help of God, I shall confine myself for the present to a study of these.

Under the first heading, that is "De Sanitate et Integritate Doctrinae," the Congregation urges the following seven points (316)

1) Doctrina catholica de vi, quae inest rationi humanae ad Dei personae existentiam et factum divinae revelationis demonstrandum.

2) Esentia notio de immutabilitate veritatis revelatae et de progressu dogmatico.

3) Esentia notio de gratuitate ordinis supernaturalis

4) Doctrina catholica circa historicitatem Evangeliorum quoad narrationes de Verbi incarnati doctrina, miraculis, resurrectione.

5) Mens Ecclesiae circa genuinum sensum dogmaticum de peccato originali et de sacrificio redemptivo Christi.

6) De Ecclesiae magisterio ordinariis;

eius natura, infallibilitas, extensis,
qualitas adhaerentis ipsi debetur.

7) De recta sacerdotis notione.

In the introduction to this votum, pp 315 f, are the following two paragraphs which are substantials what I said, and what Tromp contradicted, at the first meeting of our subcommission. I shall quote them here in full. And I am delighted to find that my own congregation inserted this teaching into its votum.

As far as I can see Tromp would never have attacked this portion if he had given a second's thought to what he was saying. He was, however, so furious at being thwarted in his design of having the meeting at the Greg, and so displeased with me in his capacity as the Roman teacher of

good old Courtney, that he lashed
out without thinking.

Here are the two paragraphs:

Ratione habita actualis status
Universitatum et Seminariorum pro
sanitatem et integritatem doctrinae
philosophicae - theologicae, non
videretur postulandum ut Concilium
Oecumenicum peculiare, quasdam
quaestiones doctrinales theoreticas
decidendas sumat, veritates definiendo
in documentis magisterii ecclesiastici
nondum explicitae contentas. Valde
optandum autem videtur ut simul
cum solemni fidei catholicae
professione, quomodo Episcopi plures
postulant, organica tradatur
explicatio dogmatica, quae et
doctrinae in Athenaeis atque
scholis catholicis tradendae et
praedicationis orali scriptaeque
Verbi Dei, regula dirigens sit.

Peropportunitatem nempe videtur ut in tali expositione dogmatica Sacra Oecumenica Synodus etiam illas veritates inserendas cecret, quae tendentius quibusdam doctrinalibus hodiernis non plene sanis nec satis integris contrariae sunt. Ita enim fiet ut et doctores in cathedris et pastores animarum in praedicatione Verbi Dei cum aequali libertate apostolica totum Evangelium docere et annuntiare audeant, viam invenientes magis ab obstaculis errorum hodiernorum expeditam.

— Of the seven points brought out in the section "De Sanctitate et Integritate Doctrinae," nn 2, 4, and 6 are the most important for my work. I shall, however, also consider n. 7. I believe that this should be considered by our

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subcommission. We are going to consider the designation of the Church as the "royal priesthood." It would be foolish to use the term "priesthood" twice in the same document with different meanings.

Now for these individual sections, which, by the way, are individual numbered paragraphs. I n. 2 - Likewise it seems necessary that certain fundamental principles about the immutability of revealed truth and about its connection with dogmatic progress be declared. For since historicism constitutes as it were a new and specific category of modern culture and since there is a widespread doctrine holding that ^{since} no certitude may ever be so absolute and unchangeable

as not to fall under the law of an indefinitely advancing evolution, the human mind never obtains any truth which is not subject to further correction, there has grown up under the influence of of this teaching, a certain tendency to think that even all human knowledge of divine revelation is subject to that law of evolution. Hence it would follow that the human intellect can never acquire ~~truths~~^{knowledge} about God and about the divine mysteries which ~~are~~ completely or simpliciter true, but that all the truths of our faith, as they are proposed to each age, should rather be called "approximations," faiths in agreement or in accord with the divine Objects they are meant to express, and faiths contradicting those divine Objects. Hence there

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arise the relativistic tendencies. If these prevail, they will again lead exegesis and theology to the condition from which the crisis of Modernism arose. Hence, in order to take care of the solidity of the doctrine and of the legitimate demands of the historical sciences, it would be most important for the Council, after having set forth the unchangeable stability of the truths of the faith, to urge the value of the dogmatic definitions which are perfectible but still inreformable, and which do not change from one meaning to another, and that the Council should at the same time show there is a progress of revealed truth (*progressus veritatis revelatae*) in the life of the Church. That would

certainly be of great help to the exegetes and the theologians who are called upon, not only to teach the science, but to investigate it further.

→ The first part of this paragraph is quite good. The second part should have gone into the nature of this "progress in revealed truth." I think I have the answer in my teaching on the continuous "translation" of the Christian message in the Catholic Church. I have been giving this to my boys at the University for many years.

I n 4 Likewise the Council should openly (plenis formulis) teach by its authority that the truths which the Gospel asserts about the life, the preaching, the sacrifice and the resurrection of Our Lord are historical truths.

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These statements or formulae of the Council, without excluding the criticism of the text of the New Testament and the present-day insistence on the "inwardness" of the Christian religion, should establish the fact that those great works of God are historically true. This is most important today to avoid having the Cross of Christ and the glory of His resurrection emptied out of modern culture. But it would also help to make Catholic exegesis and theology more forceful against the errors of those who try to explain everything in the origins of the Christian religion in terms of a certain subjective religious experience.

— This paragraph I find somewhat disappointing. The

year when teachers of theology in Catholic universities are denying, among other things, the objective reality of the Annunciation and the Ascension, seems to call for somewhat stronger language than that found here.

In 6 "Maxime nimirum esset momenti ut tractatio quae in Concilio Vaticano de hoc magno fidei mysterio [de Ecclesia] inchoata non autem finita est, nunc ~~per~~ perficiatur." 318

"Plenior enim explanatio de infallibilitate totius Ecclesiae hierarchicae multum profecto conferet ad scopum huius voti de sanitate et integritate doctrinae in scholis catholicis servandae. Eius vi illa pastoralis obligatio ad depositum sancte custodiendum (~~I Tim 2:17~~) (I Tim 6:20), quae

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Episcopis competit, totum pondus auctoritatis ante oculos fidelium occupiet: quo fiet ut vigilantia pastoralis ne perversa ulla doctrina "ut cancer serpat" (II Tim 2:17) in organismus Ecclesiae, non fere exclusive a Dicasterio Sacrae Sedis nomine et auctoritate supremi Pastoris sustineri debeat, sed plenius a magisterio et gubernatione totius Ecclesiae. Episcopatus, cum magno emolumento totius Ecclesiae. Simul autem summi momenti esse videtur ut accuratius explicetur natura, ambitus, auctoritas magisterii ordinarii Ecclesiae; determinetur etiam qualitas adhaesionis ei debita et urgentur reverentia et obediencia, quas Theologi et omnes scientiarum sacrorum cultores eadem

praestare debent" p. 319

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The first part of this citation is perhaps the most important statement I have yet found in any of the vota. It is an expression of the fact that today and for the last few generations (perhaps since the silliness of men like poor Dupanloup in France) the bishops of the Catholic Church have been recreant to their obligation to safeguard the purity and the integrity of the Catholic faith in their own dioceses. They have been leaving all of this work to the various Congregations of the Roman Curia, and in particular to the Holy Office and to our own Congregation. This is magnificent.

The second part of the above citation is somewhat disappointing. They should have gone into

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The distinction between the ordinary Magisterium of the Church which is found in the Pope and the Bishops and the Pope's own ordinary Magisterium, to which the encyclical letters belong.

— The part on the priesthood, on further consideration, does not come within the area of my subcommission.

Now for II - The Relationship
Scientific Theologies with
Ecclesial Magisterium.

— For our department of
useless information. It is time
to go home to dinner so I got
up from the desk where I have
been all morning and looked out
the window. Taken is a little
courtyard outside.

The half towards me is

paved, and is, in fact, the entrance to some garages on the left. The half way from me is a garden. There is one narrow entrance up against our building to the right. And, in the wall above the garden, the wall opposite the window of my office, is the regular Roman street sign "Vicolo della Inquisizione." So, I am working in an office that faces on Inquisition Alley.

While I was writing the matter in red the archivist came in to let me know discreetly that they were closing the place up. And Hentrich likewise came in. The archivist, a Hungarian, also hinted that he did not want to open the office this afternoon. And tomorrow is a festa. But the place will be open for business on Saturday. That is all right

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Letter out tonight to Pat,
Bill, Joe Graham, Ed Benard,
John Mc Clafferty, Phil Brown,
Walt Connell.

Now I must go out and
mail them at the Holy Office.
I must step on it in my own mild
sort of way.

Room 607 10 48 PM 11/3/60

I took care of the letters
and walked back. I went in
and priced an Alfa-Romeo
and found that it costs about
\$2000. Then I said some office
and went in to supper. It was
very pleasant tonight.

Then a walk on the roof,
then some rest, and here I am.
I have done nothing on the Theres
eys until now today. It has
been altogether a very pleasant
day indeed.

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I found a letter from Pa in my box on my way to the Holy Office tonight, and one from Bill and those nice people I met on the ship on my way to the Holy Office this morning. Both letters were quite consoling. Bill's was very long. He is a genius I could never write that way.

Tomorrow, with the help of God, I must go for dinner with the Cardinal.

Tonight our Maltese-Alexandrian friend (who turns out to be basically a good fellow) was trying to make a big man of himself by decrying the "poor figure" cut by the Cardinal in his famous speech on Church & State. I put the quietus on that in very short order indeed.

I talked with Smith and Donoghue at the Fraternite again today. The old boys are having the times of their lives. Caddy

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wants to finish his supper early the way we do in America. He does not seem to realize that this is simply not done here in Rome.

There is a rumor here tonight that Adenauer flew over to New York to ask the German-Americans to vote for Nixon. It seems impossible.

Some of the natives must confuse the names Eisenhower and Adenauer.

I have just listened to the American news. There is no such story. The betting is still on Kennedy. I hope he wins, although I shall not be very sorry if he does not.

11/4/60 Room 607 Pensivato Romano
5:42 PM

It has been a pleasant day. I slept late, said Mass, but missed breakfast. Then I worked for a while on the theses. I completed the teachings for

the first entry of the schema compendiorum and did some of the second. All told, I have finished 34 thus far. I hope, with the help of God, to get through a couple more tonight.

At about noon I grew a bit tired and I went up on the roof. A crowd gathered in the Piazza S. Pietro to await the Pope's blessing, but when I left, at about 12:30 PM, he had not yet shown up. The Vatican Radio at 4 PM, which was all "encense to the Pope" said that the affair this morning (which was the second anniversary of his coronation) lasted only about an hour.

At about one I went up to the Holy Office for dinner with the Cardinal. Also present were the Apostolic Delegate to Canada,

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The rector of the Canadian College (who is none other than my old teacher Bissonnette) a Count, a Commendatore, two other Monsignors, and the boss's nephew. I like this nephew better even than Renato but I cannot remember his name. The dinner was one of the best I have ever had in my life.

The talk at table was not particularly interesting this noon. After dinner they showed movies and I recognized myself in a couple of the scenes. I weighed a lot more this time last year.

Before we left the Cardinal said something about giving me some more material for study. He seemed quite pleased that I was at the office yesterday. Of course it must

look rather bad that of the great number named as members of the Theological Commission (all of whom are on one or another of the subcommissions), I am the only one who showed up for actual work at the place.

The Cardinal seemed to think that the actual Council would not be held for quite some time.

As far as I can see, the thing could be held fairly soon if the powers that be here wanted it that way. I think that they are actually stalling. Certainly the conduct of Tromp gives that impression. He has done nothing to parcel out the work of our subcommission as yet. The one on morals has given out assignments to three of its men. Oedman Hürth is running that one. And that is

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one on which the Cardinal, at my suggestion, put Johnny Wright.

This morning I had a pleasant talk with Lamb and with Fr. Kenny, an Irish priest who is working in New Zealand. This place is becoming quite desirable.

11:40 PM - 11/4/60 Room 607

I had a very pleasant supper and said goodbye to Kenny and the two Dutch Benedictines from Oosterhout. I hate to see them go.

I was lazy tonight. I came in and lay down, then finished my Office. It is late and I am sleepy. And so to bed.

With God's help tomorrow I must go to Holy Office in the morning to learn more about the status of the Congregation of Seminaries and Universities.

The influence of Cicchetti and Rones shows. They are outstanding scholars. They are always passed over for promotion, which shows that something is wrong at the top.

My big Polish friend from the Vatican told me tonight that there are over 6000 priests in Italy who have jumped the league. Lamb claims that there are 4000 in the USA. I doubt this last figure. The Polish professor claims that the pastor of the Traspontina parish down the street has four laicized priests under his care right now.

Yet, as far as I can see, they continue the very nonsense that brought this situation into being.

11/5/60 - 11:10 AM. The room off Inquisition Alley, or, to be more formal about it, 'Vicolo dell'Inquisizione'. This is the proper

spelling.

I had a good sleep last night and arose at 8. I said my Mass and had breakfast, and came up here to the Holy Office at about 9:45. At breakfast I read in *Il Tempo* that there are reports current in Europe that Kruščev has been arrested. There may be great things breaking out this year. At the moment old Krušč seems to have the situation well in hand. Moscow, which first had nothing to say, now keeps repeating that these reports of Krušč's fall are entirely erroneous.

Anyway this will be something to watch for the next few days.

The place is jumping here. A cleaning man just came in with a Dominican brother. They both went out without saying a

word.

When I landed here about 9:45 I found the door to my office locked. I went upstairs and contacted Alfredo. He got in touch with a certain De Magistris, and here I am. The fellow who brought me here, whether he is De Magistris or not, stuck around in the room for about twenty minutes. He finally told me how to get out of here when I get ready to go.

Then a few minutes ago three new women came in here to do something to the blinds. They have gone now.

I suspect that my coming here mornings is disturbing someone in the setup. Apparently poor old Tromp, whose people may be better by this time, thinks

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that I am taking my position very seriously indeed.

Now, at 10.25, the workmen have gone and I can begin, or rather continue, my study of the pertinent parts of the volume of the Congregation of Seminaries and Universities.

I was studying the first four of the 14 headings in the volume of our Congregation. I had finished the first, "De Sanitate et Integritate Doctrinae in Universitatibus Catholicis et in aliis Catholicis Scholis Tradenda, pleno cum obsequio erga Ecclesiae Magisterium." Now I shall start the second.

This is entitled "De Relationibus Scientiarum Theologicarum cum Ecclesiae Magisterio."

It opens with the observation that the educated people of our

time tend to rely too much on
their own powers. Then it goes on
to say: "Dolendum sane est
ad ipsam Fidei cognitionem,
indeque manantem theologiam
scientiam, plus minuse consensu
hanc libertatem, seu potius
licentiam, nonnullos etiam inter
catholicos extendere velle: quorum
quidem alii theologiam disciplinam
philosophiae parem esse contendunt,
ac pro tanto sumendum in ea
veritatis criterium putant iuxta
theoretica principia vel rationalistica,
vel idealistica, vel relativistica quae
profitentur; alii vero eam
poethae phantasie similem
ostruunt, et proinde criterium
in ea statuendum putant iuxta
interiorem affectum. Utrique
hoc habent commune quod nullam
exteriorem, seu transcendentem

regulam accipiant, asserentes: vel totum veri ambitum intra rationis limites contineri, vel etiam ab ea produci; vel nihil definitum et absolutum posse determinari, quin ulterius et contra progredi debet; vel quodcumque systema eo plenius valeat quo artius respondeat subiectivis instinctibus et affectionibus. Quod fit, ut magisterium auctoritativum paucos ipsi reiciant, vel omnium scientiae theologicae repugnare illud arbitantes, vel, ad summum, ad errores solum praecavendos valere concedentes."

In the next paragraph there are the following two sentences. After noting that the worst offenders mentioned in the first paragraph above are those who try to use the

contemporary feeling and favor of
the public as the norm for theology.
The votum goes on to say:

"Non difficile perspicitur
his deliramentis non modo
debitum Ecclesiae honorem detractari,
sed ipsam theologiae genuinam
naturam et notionem, quam in
scientiae ratione solidam praetendunt,
subdequerenti. Stat contra, nec
deleri potest, firmum Ecclesiastici
Magisterii dictamen, quo Monemus
effici quidem posse ut plenius,
penitus, clarius intelligamus ea
quae Deus benignissime voluit
nobis patefacere, nullatenus vero
posse contingere ut ea, quae semel
definita sunt, vel in dubium vocentur
vel prius destituantur veritate. Est
igitur prae oculis habendum
primo quid Ecclesia definierit
de ipsius fidei notion, origine,

criterio; quid deinde tenendum
de eius rationali per investigationem
quae est Theologia."

Thus this section has three
parts.

The first is "De fidei catholicae
origine divina." The congregation
quotes DB 1636, 1799, 1789,
1811. Then there follows the
important sentence: "Unde sequitur
primum certitudinis fidei principium
esse Ipsam Summam Veritatem Dei,
in dicendo Summe veracis ac
meritis plenum cuiusque creati
intellectus obsequium; ideoque
ad fidei proprie dictae actum
elicendum voluntatem creatam
debere operari, quae impellat
intellectum ad assentiendum
ob dictam Dei auctoritatem."

There is also a most useful
citation from the Summa: "Fides

cognitio quaedam est, in quantum intellectus determinatio ad unum non procedit ex visione credentis, sed a visione eius cui creditur."

Ia 12
13 ed 3

That, incidentally, is exactly what I have been telling my boys at CU all through the year, when I was dealing with the thesis that theology is a science subalterate to the science of God and of the saints.

This section ends with the citation of the pertinent sentence from DB 2145.

The second section is "Kle intrinseca habitudine fidei ad Ecclesiam." It quotes DB 1800, 783, 1836. It points to Luke, 10:16 "qui vos audit, me audit."

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Then the Congregation adds: "Et assensus Ecclesiae docenti est necessaria conditio ut proprius dictae fidei habitus consistat

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et actus eliciatur, quandoquidem
'formale... obiectum Fidei est
veritas prima, secundum quod
manifestatur in Scripturis Sacris
~~et~~ doctrinae Ecclesiae, quae
procedit ex veritate prima. Unde
quicumque non inhaeret sicut
Infallibili et divinae regulae,
doctrinae Ecclesiae... ille non
habet habitum fidei.' (II^a II^{ae}
q 5, a. 3). Et patet ex adductis
assensum Ecclesiae docenti esse
adhibendum non virtute nec pro
mensura aciei intellectus eorum
qui magisteri funguntur, nec
ratione efficacitatis argumentorum
quae adducunt, sed praecise
ratione auctoritatis qua suffulta
Ecclesia docet; Ecclesia namque
docet illa ipsa sibi facta
auctoritate qua pollebat Christus
(cf Jo. 20: 21). Sicut misit

me Pater, et ego mitto vos.'). "

Also quotes Tit 2: 15.

And the Congregation adds: "Ex magisterii porro virtute provenit non solum ut integrum Christi depositum revelatum servetur, sed etiam ut vis eius intelligatur, cum ex ipso magisterio denique tandem nobis constet factum inspirationis Sacrae Scripturae et eius legitimus sensus."

Part three, which deals previous with the relations of theology with the Church's magisterium, contains this teaching in its first paragraph:

"Sane theologia scientia non potest concipi a fide disiuncta, vel, quasi sui iuris, fidei iuxta posita, ita ut cognitionem alius generis suppediet solis innixam principis rationis. Quod si concederetur, theologiae scientiae notio

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corrumperetur: nam theologia,
quatenus quidem est 'scientia',
opus rationis supponit; sed,
qua est praecise theologia,
illum respicit sub ratione.

Veritatis, quam Deus revelavit,
nec aliter cognoscere, sub hac
determinatione, positive possumus
nisi per revelationem... Revelatio
igitur et fides, qua eam acceptamus,
praerequiritur ad theologicam
scientiam constituendam
eiusdemque intrinseca et essentialis
conditio sunt — quod DB 2120.

— Then: "Duplicitur autem munus
suo fungitur theologia: quatenus
nempe hinc quidem secretatus
vera quae sunt in fontibus Revelationis
revelata, eaque apte componit in
suum systema; inde vero,
discursivo processu, a revelatis
veris, in ratione principiorum

assumptis, ad conclusiones devenit.
 Et si quidem prius praestet theologiae
 scientia, theologiae effata senum quid
 homogeneum constituent cum
 revelatis veris, et actus theologiae
 cognitionis informatur et regitur
 ipso lumine fidei; si vero secundum,
 theologiae scita non omnino eiusdem
 rationis sunt ac revelata principia;
 non igitur formaliter lumine fidei
 tenentur conclusiones theologiae.
 quamquam hoc praesupponit; sed
 certitudo proprie theologiae ex duobus
 constat, quae sunt: ipsa fides quoad
 principia, rationalis demonstratio
 quoad conclusiones. Non una
 igitur eademque est dignitas
 certitudinis competentis singulis
 theologicis propositionibus: sed
 habetur maior minorve
 certitudinis firmitas prout conclusio
 magis vel minus propinqua est

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revelati principio unde ~~eruitur~~ eruitur.
Ex hoc capite inferitur methodus
adhibenda in theologiae demon-
stratione; nam plus tribuere
aeribus deductivis rationalibus
in systemate theologiae conficiendo,
quam elementis revelationis ex
fontibus deductis, est minuire
propriam theologiae scientias
praestantiam... Adhuc est notandum,
ad methodum quod attinet, non
modo positivae revelationis elementa
pluris esse facienda quam speculative
disquisitis, sed in ipsis invenientis
locis revelatis non posse theologiam
quam positivam vocant, uno gradu
haberi cum quavis historica
vel philologica disciplina."

The following are two key
paragraphs:

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"Maximi momenti consectaria
inde profluent: videlicet a theologo

summam reverentiam esse adhibendam
 Ecclesiae magisteris non ex solo titulo
 quo fidelis est, sed etiam, immo
 peculiariter, quia Theologus est: cuius
 nempe scientia in Ecclesiae magisteris
 normam suam propriam habet, sive
 ad errores vitandos sive ad ulterius
 cognitiones acquarendas. Cum enim
 Sacra Theologia sit scientia revelati
 veri, revelatum autem verum in
 suo proprio sensu exponere et
 evolvere sit unius Eccl/siae
 Magisteris; profecto non nisi
~~sed~~ servata subordinationis
 ratione erga Ecclesiae magisterium
 theologia, iuxta propriam definitionem
 et legem proficere potest.

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Quod si prae oculis habeatur,
 facile perspicietur illos qui
 excessivam vindicant theologiae
 autonomiam relati ad Auctoritatis
 momentum, non modo iniuriam

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inferre Ecclesiam, qua sunt
fideles, sed etiam egregie falli
qua se profitentur scientias
cultores, cum proprium sibi
obiectum a se elongent vel
etiam contra proprium obiectum
hoc modo pronuncient. "

"There is also this: "Ad rem
propositam pertinet peculiariter ratio
adhibenda in scrutandis Sanctorum
Patrum auctoritatibus: enimvero non
desunt hodie qui redeundum dicant
ad Patrum fontem: volunt autem isti SS.
Patrum sententias solis historicis
legibus interpretari, cum iam S. Pius X
monuerit in discernendis Sacrorum
Antistitum non esse "scripta Patrum
singulorum interpretanda solis.
scientiae principis, sacra qualibet
auctoritate seclusa, eaque iudicii
libertate quo profana quavis
monumente volunt investigari" DB 2146

Errant sane huiusmodi sententia
sectantes: cum enim Revelationis
depositum D. N. Iesus Christus
Ecclesiae concediderit non solum
custodiendum, sed etiam infallibiliter
explicandum, rem consentaneo
ordini, etiam sub respectu logico,
contrarium faciunt qui, neglectis
explicationibus per saeculorum
decursum ab Ecclesia datis,
confungunt (sic, I think they
mean confugiant) ad sensum
quem ipsi private sua opinione
in Patribus fingunt; non ita
contra obvium logicum criterium
faciunt, quod dicta clara
obscura non obscuris clara
esse demetienda. — Points
& words of Quis XII in Harmoni
Geneis, DB 2314. These
are the words I repeat most
frequently in my classes at C.

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I have also looked through section III, on the method of teaching Scripture. I see that they declare that a man who teaches the doctrine condemned in DB 2018 has fallen back into Modernism. The fact is, he was never out of it.

It is now 1:05 P.M. I am going back for dinner.

4:20 P.M., 11/5/60 - Room 607
Pensionato Romano

On the way back I stopped in at my own Congregation and met Casabeth & Romeo. I went out to lunch with Romeo at a restaurant where we both had steak dinner with good wine and all the trimmings for less than 500 apiece. Then we came back to the Pensionato. Romeo had never seen the view from the roof. It was magnificent etc.

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afternoon. The conversation was as usual. Romeo is down on the Christian Democrats. He is loyal on the question of orthodoxy, and very few over here are. To me the conclusion here in Rome is an evidence of the existence of the Church as a miracle of the social order. In general it is being run by men who have no concern whatsoever for the purity or the integrity of Catholic doctrine. And yet, when the chips are down, the doctrine of Christ always comes through.

I shall never forget yesterday at Ottaviani's party that Count (or Commendatore) who whispered to me that the keys of St. Peter open everything. He was astonished and a little frightened when I answered severely that they were for the kingdom of heaven only, and that to use them

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is an abuse. Evidently the fellow thought that I was not a believer, and he was slipping me the old password of the book by Peyrefitte. There does not seem to be too much real faith over here. We should move some of the people from Cheverly over.

I was interested in a picture in the hall of our Congregation. It depicts 14 figures who are supposed to be the great authors in what were taken to be the major studies when this was painted. I would like to have a small reproduction of the thing. As I remember them, some of them are

- 1) Civil Law — Justinian ①
- 2) Canon Law — Clement V ②
- 3) Positive Theol. — Peter the Lombard ③
- 4) Moral Theol. — St. John Bonaventura ④
- 5) Mystical Theol. — St. Dionysius the Areopagite ⑤

5 - Scholastic Theol. - Baetius ⑤

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- 6) Apologetical Theol - St. Augustine (7)
 - 8) Arithmetic - Pythagoras (8)
 - 9) Music - Tubalcaim (11)
 - 10) Grammar - Pirronian (14)
 - 11) Geometry - Euclid (9)
 - 12) Astronomy - Ptolemy (10)
 - 13) Rhetoric - ~~Aristotle~~ Cicero (13)
 - 14) ^{Dialectic} ~~Philosophy~~ - Aristotle (12)

I never thought that I could remember all fourteen. (11/8/60 - I didn't)

Tonight I end my first full week in Rome. More than a week has gone by since that disastrous first meeting of our subcommission. The Cardinal told me yesterday that more men are being added to our subcommission. I suppose that two of them are the men Trump announced on Oct. 28. They are certainly his creatures.

During this week I have not heard a word from Trump

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or from any other member of the subcommission. I have no way of knowing whether or not Piolanti is going to stay with us. Most probably Bolin will stay with us.

Ottorini told me yesterday that he would give me some more material very soon. I thought I would get it today, but I did not.

I shall stay here as long as my being here helps me as a priest and as a professor and writer. What I have learned from the vote of the Holy Office and of my own congregation has more than justified the trip over here. I shall always be sure of myself and of my position from what I have learned. And, with the help of God, I should learn a lot more. All of this should be valuable for CV and for AER.

But, after I have collected

all the information available, I shall try to head for Washington. As far as I can see now, Trump will do everything in his power to prevent me from exercising any influence in the actual formation of the scheme. But perhaps in one way or another his efforts against the truth may be overcome. The Council will not be allowed to fail.

This trip has taught me one thing: I definitely am a believer. It has also shown me that some of the leaders in the Church appear not to believe.

Incidentally, it now appears that the Krescher story was false. The old boy is still out of jail. And he seems to be still the boss in Russia.

Today I received a fine letter from John Whalen at Mount St. Mary's. He is a good boy. I wish he could be

(200) over here. I must write to him tomorrow.

11 PM 11/5/60 Room 607 again

I had a very pleasant supper. There is a tendency on the part of some of these sharpies to gather around Sam and me to pick up some English. I shall put a stop to this.

Sam and I walked around the block a few times tonight. Then we come in. I said my Berneise, wrote a bit, and now to bed.

Tomorrow we shall have the elections. One of the boys at supper said that Togliatti drew a tremendous crowd over at St. John Lateran. There may be some surprises.

By this time I have decided to pull out of here as soon as I can. I do not even care whether I stay for the January meeting or not. As

things stand now I am apparently the only one from outside Rome working here. Phillips may be around somewhere, but I have not seen him. Cerfaux is an old man, and he is retired anyway. It is quite obvious to me that Tromp will write the schema anyway. The hope for the Church is that someone will catch it either in the supreme commission or in the Council itself.

11/6/60 - 6:50 PM - Room 607

Pensinate Romano

This has been, thank God, a very pleasant day indeed. I slept rather late and said Mass for the first time at the high altar. Then I had breakfast and met, of all people, the Apportoliti delegate to Madagascar. He seemed a very pleasant fellow. Then I called Smith and Donoghue. They came around at about 11:45, and the three of us went to Galeassi's

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for lunch. We had by far the best meal I have had so far in Rome.

I had a soup of mussels, a fine steak, asparagus, and spinach. Needless to say I did not bother with any desert.

Then I came home. The boys are leaving Wednesday morning for Naples to pick up the Leonards. I wish I were going with them.

Yet it is best that I stay here for a while and pick up all the information I can from the various vote. This gives me information no other American has. And I can serve Our Lord in His Church better for having seen these publications.

Donoghue, Smith and I went into the back room at Scalasari's before we left. There were about twenty people there for a christening.

party for a baby girl named Paola.

All three of us blessed the little girl. I think such things are good for the Church.

10:30 PM - 11/6/60 Room 607

This was a very pleasant evening. We had a nice supper and then went out for a little walk. I finished my office in the reception room downstairs, and then come up here to bed.

This is the first of the two voting days for the city and the provincial elections over here. It has been a very quiet day. The polls close tomorrow at two in the afternoon. We should be getting the first scattered reports tomorrow night. Then, of course, Tuesday is the day of the big election in the USA. We shall not have any news of it until Wednesday morning, since

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The east coast is six hours behind our time.

I hope, with God's help, to put in another week of hard work beginning tomorrow.

At the moment I have finished my fifty ninth thesis. This is a bit out of hand for the work of the Council, but it will be a great help to me back at CU.

11/7/60 - The Room off Inquisition Alley, 10:20 AM

This morning I slept fairly late. I listened to Espresso Radio on RAI, and found that most of the time was given over to a report of the percentage of eligible voters who voted yesterday. Then I found that Nixon has some plan for a trip to be taken by Eisenhower, Truman, and Hoover.

I said Mass at about 8:50

and managed to get into the dining room for breakfast. Then I came here to Holy Office. I met and had a few words with Balic and also saw Pisolanti for a couple of minutes. Then I saw Keelery who opened this room for me. I had a heart to heart talk with him about Tromp. He tried to tell me that old people - now was doing his best, and I told him firmly that his best was not good enough. And I warned him that I would take no more of Tromp's ignorant bad manners in the future than I had the week before last.

Finally, Keelery left me, and I can get on with my work.

Incidentally he told me this morning that the Pope is going to make his views known at the audience on Nov. 14. This should be very interesting indeed. Of

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Tromp may confuse the poor old man, but anyway, in some manner or other, God will save His Church.

Here is the heart of what I need from section III of the Volum of the Congregation of Seminaries and Universities.

"Volendum enim primo iam inde ab edita Evangelii Divini afflante Spiritu quorundam extenderi vel perperam applicari, quod de 'generibus literariis' opportune docuerat Pius XII, atque etiam in laxiores opiniones, ab acatholicorum castris profectos, prolapsos esse. Gravius vero, post an. cir. 1950, improbandae sententiae, ex eodem ferme fonte manantes, propagatae sunt. Multa exempla proferri possent; satis tamen huiusmodi proclivitatem demonstrat quod

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possim a quibusdam scriptoribus, de
re biblica affirmatur, verbi gratia:
de Resurrectione Domini, de sic dicto
Evangelio infantie D. N. Iesu Christi,
de historicitate Evangeliorum, etc. Quin
etiam sunt catholici, qui modernorum
Protestantium placitis, praesertim novella
illa methodo quae ab 'historia formarum'
nomen habet, capti et decepti, putent
ipsi et alii persuadere velint, ea, quae
in Evangelio leguntur a Christo dicta aut
etiam facta, non exhibere, saltem semper,
ipsa dicta vel facta Christo, sed
interpretationem primae generationis
christianae, seu primitivae Ecclesiae,
de iis quae a verbis, auricularibus
vel oculatis de Christo dicta fuerant.
Quod cogitare et tenere, procul dubio,
est relabi in modernismum a Sancto
Pontifice Pio IX perfligatum.

Defectus valde communis
invenitur apud alios, qui alumnos

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suos obruunt difficultatibus et
"problematicis" ad quae intelligenda
et iudicanda eorum mentes nondum
maturae sunt... Hic lamentabili
defectus maxime in Germania et
Gallia adesse videtur. Sacerdotes
hoc modo parum informati,
difficultates et theoriae nondum
satis probatae, in sermonibus,
conferentiis, periodicis et ephemericis
populo christiano perponunt, et sic
mentes fidelium in dies magis
obscurantur."

The votum then goes on to
back up the Valgate and to
insist on the following:

"Magisterium S. Scripturae
& contra erit fideliter docere, ad
normam perpetui Ecclesiae
Magisterii, integram validitatem
librorum Veteris Testamenti, quatenus
divinam Revelationem produnt.

in ipso suo litterali sensu."

.... Omnes tandem qui ad
 libellum magisterium praeparantur
 vel eodem fungentes... advertant
 opus esse, dum naviter philologicis
 ac historicis scientiis cum S. Bibliis
 connexis student, non solum
 veritatem mordicus tenendam et
 provehendam esse, sed etiam errores
 reiciendos confutandos exsecrandos
 esse qui catholicam Veritatem
 labefaciunt... Sicut enim mitissimus
 Ecclesiae Doctor S. Franciscus Salesius
 animadvertit, summum et appropin-
 quatum necessarium caritatis officium est
 errores impugnare qui fidem
 catholicam periclitantur: "Inimici
 Dei et Ecclesiae eius pro viribus
 omnino enervandi sunt: huiusmodi
 sunt quaevis sectae haereticorum et
 schismaticorum eorumque principes;
 siquidem caritas est in lupum

clomae, si vel inter ones
vel alis irreperit." Introduct to
the Revout life, III cap 29.

The Fourth point, the Doctrine
S. Thomae Seruanda, is also most
important.

In the beginning the Congregation
brings out the fact that the philosophy
of St. Thomas is necessary because
it provides the remedies for epistemicism
and for situation ethics, and, by
distinguishing between the concepts
of 'body' and 'quantity' it gets
away from current errors about
the resurrection and the real
Presence.

Then comes a very vital statement:

"Doctrina S. Thomae valde
utilis censetur atque ad varios
Protestantismi doctrinas repellendas,
neque non ad falsum 'erismum'
nostro tempore confutandum.

Novum enim a paucis decennis
 ortum est periculum alicuius "neo-
 protestantismi," sub influxu motionis
 oecumenicae, quae tamen in seipso
 laudanda est. At maior vis inter
 Protestantes, non quidem in fide, sed
 in actione, novum vigorem dedit
 protestantismo. Unde scripta protestantica
 et multiplicanter et magis vulgenter.
 Insuper laudabilis zelus catholicorum
 iuvandi Protestantes in eorum corollis
 versus unitatem christianam, illos
 impellit ad quaerendum ea quae nobis
 communia sunt cum Protestantibus
 potius quam ea quae sunt diversa. Ex
 quo quidam catholici, praesertim
 iuniores, occasionem sumunt errandi;
 propius ad principia protestantismi
 accedendo. Bibliam extollunt etc. et
 traditionem et magisterium negligant;
 cultum B. M. V. et Sanctorum
 deprimunt; apologeticam contra

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Protestantes respiciunt; theologiam
~~post~~ posttridentinam minus
aestimant, etc.

In hoc etiam quidam sequuntur
Protestantes quod opponunt
philosophiam graecam doctrinam
Biblicam, vel dicunt philosophiam
indianam vel sinensem aequae
uocae ac thomisticam sed
exponendam fidem.

Porro veritates quas S. Thomas
hauit e tota traditione philosophica
sunt universales. Terminologia
utique variari potest, non autem
ipsae res; ac proinde, si eadem
veritates non inveniuntur apud
quosdam populos, ibi non sunt
substituendae, sed nuntiandae."

Igitur cavendum est ne
alumni in seminariis et in
collegiis ecclesiasticis falso
evangelismo imbuantur, et illi

Professores eligendi sunt qui
integre catholicam doceant
doctrinam, etiam in his quae
Protestantes adversantur.

The votum also has a list
of the papal documents in which
the teaching of St. Thomas is praised
or ordered taught in the schools
of the Church.

— Now for the Votum of the
S. C. de Propaganda fide. Some
of these are quite interesting. The
first, to my mind, has to do with
what I am trying to write about
the necessity of the Church for salvation.

1) That in all catechisms there
should be a chapter on the Church's
missionary obligation.

2) That no "new dogmas" should
be defined. The S. C. thinks that
such definitions would render
union with the Orientals and

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with the Protestants more difficult. It asks, however, that there be an exception for what it calls the complement of the definition of the first Vatican Council on papal infallibility, in which the position and the authority of the Bishops in the Catholic Church should be declared.

3) That changes in the existing law should be inserted into the proper places in the Code.

4) That both Bishops and parish priests should seek retirement when they become too old to do their work. That is quite important. It will be interesting to see what comes of it.

— Incidentally somewhere close to Inquisition Alley someone is keeping a lot of poultry. The roosters are crowing all over the

place at 12:05 PM. Maybe someone
is feeding them or maybe they do this
anyway. But this is an odd
phenomenon to observe in the Palace
of the Holy Office in the room looking
out on Inquisition Alley.

5) That the native clergy should
be induced to take up some form
of common life, either in religious
institutes or secular institutes which
now exist or in some others to be formed
later.

6) Greater co-operation of the missionary
clergy with each other etc. This
one is not well conceived.

7) That, while the law received
in the Latin Church is confirmed,
priests who are laicized and who
have no hope of re-entering the
priestly life should be freed
from the burden of celibacy. It
is about time that they come

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around to this one.

10) That one group of diocesan consultants be chosen by the Bishop and another group elected by the parish priests, etc — *Ad praecavenda vel minuenda incommoda quae inde provenire possunt quod universa "administratio" diocesis sub ipso Episcopo sive immediate sive mediate nominatur vel constituitur —*

11) That deacons, before they are allowed to go on for the priesthood, should spend some time in the work of the ministry outside of the seminary under the direction of a competent priest.

12) That there should be granted to the Ordinaries the faculty of conferring minor orders on pious, worth, and competent men even when these men are married and

do not intend to go on for the
priesthood.

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13) That there should be an
inquiry into the institution of a
diaconate apart from a union
with the priesthood and without
the obligation of celibacy.

In the votum of the Sacred
Congregation of Rites there is one
outstanding sentence, p 265

"Omnis Brevearii reformatio
et pensio reductio non dabit
fructus qui desiderantur; nisi
Concilium simul inveniat modum
reducendi sacerdotes ad opera
proprie sacerdotalia, quae sunt
verbi Dei predicationis et 'oratio':
cura animarum et precatio
pro Ecclesia cum Christo. In hoc
momento historiae mundi, 'Actus
Catholici' multo magis et
ceteris debent exponere

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sacerdotes ab omnibus tantisque
occupationibus quae non sunt
directe in salutem animarum."

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This votum brings out the
reality of Our Lord's command that
we should pray always (Luke 18:1;
II Thess. 5:17) and Acts 6:2, 4 -
It deals with the "crisis" of the
brevium

(The first section deals with
concelebration)

The second with the public
prayer of the Church or with the
celebration Office. The above (pp 259f)
is taken from this section.

6:30 PM, 11/7/60 - Room 607

Pensinate Romano.

I came back here for dinner
at about 1:20. I was quite
tired so I took a long siesta.
At about 4:45 my bell rang for
the first time (two long rings

265 on the phone at the north end of the corridor) and I learned that two of the MacMurrough sisters had come to see me. We had a very pleasant conversation.

I am in some ways delighted with the vota of the Congregation of Rites. I wonder if they include the bishops among the sacerdotes who are to be brought back to essentially sacerdotal work, prayer and the ministry of the word.

Everyone expects the MSI to do fairly well in today's elections. I guess the DC crowd has been quite remiss. They have been quite addicted to graft, and some of them, according to R, are actually masons.

I must continue with my study of the votum of the Congregation of Rites tomorrow.

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11/8/60 - 10:05 AM, The Room
off Inquisition Alley.

This morning I listened to
the radio news report. The
Christian Democrats seem to have
done quite well in the Italian
elections Sunday and yesterday.

I went down to say Mass,
prepared an altar, and was quite
annoyed when some bishop went
and used that altar. He apologized
at breakfast.

Then I came here, stopping
first at my own Congregation to
see the picture. I found that I
had left one figure out of my
description, that of Boethius who
is listed for scholastic theology.
Then I came over here and Father
Huth let me in.

Instead of going through
the vota of the Congregation of

Rites, I decided to begin with the Consistorial Congregation. They have a report and a volum. The report is a digest of the statements of various Bishops, Delegates, and heads of religious orders, with reference to the Roman Curia. Perhaps the most interesting is on p. 24: "Avoid careerism, l'arrivismo, and paternalism." This was the wish of two Italian bishops, one bishop in Africa, and the General of the Jesuits.

It is interesting to see just how dissatisfied many of the bishops of the world are with the situation here.

Of course I am the first American theologian to have a chance to read this book. I shall, with God's help, take every advantage of my opportunity. This is experience that is absolutely priceless. Certainly I should be

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a much better priest, a much better theologian, and a much better churchman for having had a chance to read this material. I can never thank Cardinal Ottaviani enough for having named me to this commission and subcommission.

- There is a good deal of confusion in this book. The Congregation on the Discipline of the Sacraments is against married deacons, yet the Council seems to favor making married deacons of converted Protestant ministers. Outside of Holy Office and Seminaries and Universities, this book is really something of a flop. At the moment I am up to p. 116. I think that I shall go back to work on the others.

By the way, the natives are coming in and out of this room rather frequently today. The Archivist was here a moment ago and, jokingly, he

commended me on my diligence. I lamented that I am always here alone, and told him that I definitely was not here as a tourist.

Almost two weeks have gone by since that disastrous meeting at which Tromp made such a fool of himself. I have not heard a word of the subcommission since. Keckley told me yesterday that they were going to wait until the Pope makes his move next Monday. I shall wait and see myself. In the meantime I am here every day, and, with God's help, I shall continue to come every day. This is, of course, very valuable & means study time. I am having the nearest thing I have had to a sabbatical year in the last 23 years.

This is a real disappointment. The Holy Office rooster is crowing today at 11:30 A.M. I thought that the old boy blew his top at noon every

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day. I must see if he sounds off at noon again. Yesterday there was no 11:30 comment.

- At 11:50 there was one short holler, nothing like the at the old boy put on twenty minutes ago. At 11:55 he is more like his old hoarse self.

- 12:20 - I have finished several others. Now, back at the books, I am looking at the Archbishop of Paderborn's remarks on the Church. The old boy has a fairly decent theologian working for him. II - 643 ff.

10:30 PM. Room 607 - 11/8/60

I came home to dinner and then had a nap. After that I wrote a couple of letters, one to Pa and one to John Whalen at Mount St. Mary's. I walked over to the Holy Office & mail them and was caught in a shower on the

way back. I came up to the room and changed my shoes and said most of the office. Then I went down to supper. The supper was not particularly pleasant. The group gets quite tiresome to me at times. I think I shall move to a table by myself if one should be available. While I am feeling quite well I tire rather easily, and there is no need to make meals occasions of fatigue.

I came up after supper and rested, then finished the office. With the help of God I shall now do some more work on the Theses and then go to bed. In the morning I should hear how the election in America come out.

I incidentally, on the way home this noon I stopped for a haircut. It cost 200 lire. I tipped the fellow another hundred because he did a good job. And today I

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received letters from Frank Connell
and from Roger Hargate.

11/9/60 - 10:30 AM, The Room off
Inquisition Alley.

I had a good sleep last night
and awoke to find that Kennedy
was leading. I heard what seemed
to be a CBS broadcast until
daylight came. Then I listened
to *Giornale Radio* on RA1 and
found that by eight o'clock
it was conceded to Kennedy, although
Nixon had not as yet sent his
congratulations. I said Mass
about 8:45 and had breakfast.
I found that there are no free
tables but I left word with
the Sister that I was to be notified
as soon as one is free.

After breakfast I came to the
Holy Office. It is the meeting day
of the Congregation. I saw Chief

and Pizzardo. Pizzardo did not look at all well.

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Then Seclery let me in to the office. I had a long and interesting talk with him on the subject of Tromp. He told me that Philips has gone back to Louvain. Cerfaux seems to be still in town, but he has never shown up in this room. I told Seclery frankly that I did not think that I would find it possible to work with Tromp, and that I had found the man to be an incompetent and a liar. I cited his deliberate misquotation of me in the Oct 27 meeting.

Apparently there are some fireworks supposed to be scheduled for the audience on Monday. And I learned that Tromp is very much displeased with the results of Carpiro's subcommission which re-organised the schema on the Church and

put it back into the form it had in the votum of the Holy Office.

As I started to write this Heirth came in and we had a long and pleasant conversation. He congratulated me on Kennedy's election. I told him about the defeat of Smith in 1928 and how Father Feeney became famous because of his article "The Brown Herby." I told him that something should be done to bring Feeney back. I can truthfully say that I have never lost a chance to put in a good word for the old boy.

I am interested in seeing what various bishops have suggested for teaching about the Church in the forthcoming Council. Here is the votum of Campbell, the Archbishop of Glasgow.

He wants teaching on

- 1) the members of the M.B.
- 2) how those who are not members can be saved
- 3) The sense of E.E.N.S.
- 4) Prelation of C.C. + non-catholics sects, e.g. World Council of Churches, Moral Re-Armament
- 5) Church + State

— Cunningham of Hexham & Newcastle wants an explanation of the doctrine on the participation of the laity in the apostolate of the hierarchy

— The rooster is off and running today at 11:05 A.M. —

Flynn of Lancaster wants definitions on the Blessed Virgin as the Mediatrix of All Graces and on the Virginities in parts et part partum.

Owens of Leeds has a funny one about the M.B. "All nomine

redempti membris Corporis Mystici.
 C. M. atque nihil aliud est nisi
 Ecclesia Catholica. Quousque tamen
 omnes homines partem habent
 beneficiorum quae de C. M. in
 totum genus humanum redundant?
 Catholici baptizati qui bona fide
 extra ecclesiam sese inveniunt, quo
 sensu "fratres" nostri, et si separati
 dici possunt? Multitudo eorum
 qui baptizati non sunt - quoniam
 sensu in via salutis dici possunt?

Et cum, voluntate divina, omnes
 homines sine exceptione aliquo
 modo ad Corpus Mysticum ordinati
 sint, quatenus obligationes
 Christianis praesertim incumbunt
 respectu ceterorum hominum?

Quid de "tolerantiis errantibus
 et erroribus debite propter bonum
 commune?"

— While I was writing the

above, Leclercq came in and gave me the invitation for the audience on Monday. We shall have to have tickets, and these can be obtained at the HO before the audience. Then there is a meeting here in the HO at five in the afternoon. The audience is at eleven in the morning.

Undoubtedly O'Brien, M. Mann, and the others will be starting over here very soon.

— Parker of Northampton wants and amplification and a completion of the teaching on the CC as the UB, especially about the salvation of those who live outside the visible unity of the CC. — And he asks why the anti-modernist oath should be repeated so frequently since there is so little danger of modernism. Poor Parker seems not to have been around very much.

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— Restieaux of Plymouth avers
the Council to do something about
the exemption of Religions in their
schools. The Bishops and their
delegates are never received cordially
in their schools and there are no
vocations to the secular priesthood
out of them.

— So does Cowderoy of Southwark.

— Cowderoy has some good
stuff that Hanahoe should see.

He claims that the Anglicans
think the Catholics of England are
hard-hearted and point to Catholics in
other countries who teach that Anglicans
are members of the RC. And he tells
that this error prevents many non-
Catholics from entering the true Church.
These men will not come where they belong
while disloyal Catholics are teaching
that the Church must accommodate its
doctrines to the Anglicans. He ends

with the statement that the laicists should, with the greatest charity, speak out on the true essence of the Church's unity and on the irreformability of the truths which are proposed as "de fide." Godfrey, like Cowderoy, is definitely with Hanshue. These two are really good. Godfrey complains that the Papalists among the Anglo-Catholics do not understand at all that a schismatic or a heretic, once he has ascertained the error of his position, is obliged to leave that position as soon as possible if he is to save his soul.

Godfrey and the other English Bishops want to see the abuses of Mass stipends removed.

And Godfrey is good in his insistence on a full seminary course even for older candidates for the priesthood, and especially for converted

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ministers who want to be ordained.

I have finished with English.

11/9/60 - 5:05 PM. Room 607 -

On the way back I bought a Moments Sera and read where Nixon had congratulated Kennedy. Nixon is a good man, in many ways a better man than Kennedy. I hope God protects our country. At any rate a long and evil tradition is broken.

At the Pensuonets I found that the Sisters have changed the tables around and that I have a place to myself. This is all to the good. I am not here to teach English or manners. I had a pleasant meal and then came up and had a long siesta. I feel fine this afternoon. And, with the new Table, my meals will be much more pleasant.

As things stand, I should hurry with my theses. Frankly I doubt if they

will ever have much to do with the preparation for the Council, but they will be extremely valuable to me when I am back at the University.

In the morning I must remember to stop in at the travel office and ask for sailings on the American Export and the Italian lines. I should be ready in case the Cardinal says that it is all right to go. Every day after the audience will be wasted for me. The January meeting will be interesting and valuable. I would like to be present at that, but the prospect of two and a half months of comparative idleness does not appeal to me. Maybe it would be best. I must wait and see.

- 6:15 PM - 11/9/60 - Room 607
Pensionate Rooms.

I had just finished the above and had started to work on the others when my bell rang. I went

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out to answer it and the Sister told me that two Carmelite Fathers were down there to see me. I went down and it turned out that the visitors were Romaeus and his companion. He just flew in. He, M. Manus, and I shall have dinner together tonight, with the help of God. He told me I look fine. Of course I am having a good rest over here. M. Manus and Romaeus are here on these 17 day round trip deals. They told me that Mike is coming in a day or two and that Quater and Clem are here already. I guess that is the full complement from C.U. I hardly think that Horngs will come.

It was a great pleasure to see Romaeus. And I am looking forward to dinner tonight.

It seems that Kennedy's victory was not certain until one this

afternoon. California was in doubt
up until the last minute. This
must have been like the old Wilson-
Hughes election in 1916. I remember
that one. And I also remember feeling
sorry for Taft in 1912.

11/9/60 — 11:50 PM. Room 607
Pensionate Roman.

This was one of the best nights
of my life. The three of us, with the
representative of Kibin, went to the
Tre Scalin for a wonderful meal.
I am more homesick than ever. I hope
to go out tomorrow and pick up a
ring which I can wear as an STD.
This is definitely Eddie Roelher stuff,
and I suppose I am the last to remember
Eddie, but this is the way I feel. It
was a wonderful evening.

In the meantime I have done a lot
on the threes. I only hope that there will
be some way of using this material

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for the benefit of the Council. But, if there is not, the matter will help CV and AER. By the way, I told the boys tonight about the Sloyan - Seegmann plot. They do not matter much as you see things from the center of Rome.

We agreed tonight about what I have written above. The election of Kennedy ends a long and evil tradition in the USA. It also opens up a new world for us. The USA is no longer a Protestant country. We are no longer second-class citizens.

The boys, Fred and Romaeus, are quite excited about the audience. They have reason to be.

Now to bed. By the way, I have the signed menu from the Te Seation. I must bring the boys out myself later on. I think that Palmieri's might be the place.

11/10/60 - 10:46 AM. The Room off
Inquisition Alley.

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Last night I slept well. I said
Mass at the regular time and then
had breakfast. It was raining hard
this morning, but it cleared up
after breakfast. On the way up I
stopped off at the Columbus Hotel and
saw Ted M. Manus. While I was there
Clem and Duasten came in. Then
I came here. I found the man from
Ishia in here working. He greeted
me cordially.

This time I am going over the
votes of the various Roman Congregations.
The one from the Oriental Congregation,
over which Chick presides, is particularly
poor. It seems to value doctrine only
for the sake of making an impression
on those outside the Church. And, to
my mind, that is the unhealthy
symptom apparent over here. If we really

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believe that the teaching of the Church is the salutary doctrine of Christ, as the First Vatican Council says, then this teaching is worth while for its own sake.

As I was writing this Msgr. Di Meglio came over and started talking. He told me that a great many very distinguished people had protested against my inclusion on the Commission, and that one of those who had protested most bitterly was Spellman. I never realized that the old boy was that dirty. This explains a good deal, and it is obviously behind the behaviour of Tromp.

Di Meglio was quite astonished & find that Weigel and Tavaud are consultants on the Bea secretariate. And he did not know about the new book by Murray. He is

going to see the Cardinal now. He told me that in 1958 he was working on the elaboration of an encyclical on Church & state, but that the death of the Pope broke up all those plans. He thought that old Chic was weak in his handling of the Church in the USA. And he was aware of the fact that Vagnazzi is unpopular with the American Bishops.

He is also aware of the fact that the great trouble in the Church in our country is due to a faulty choice of bishops. Perhaps he can do something about it. I do not know. I hope he can.

This was one of the most enlightening conversations I have ever had in my life. One thing is certain. I definitely have the power of arousing the antipathy of the Liberal Catholics. And my position on this Commission

is a more precious thing than perhaps I realized. Now I am not in such a rush to get back to Washington.

I forgot to note that, on leaving the Persimote, I found three letters. One was from Pa, one from Jim Kerley, and one from Bill McDonald.

— Back on the votum of the Oriental Congregation. It is ^{Int.} in Latin, but in Italian. It is somewhat confused. It asks that there be no new dogmatic definitions, but wants various clarification (the concept of Catholic tradition - Relations between the Pope and the Bishops, etc.) and declarations (the doctrine of the M.B.), and also a declaration of the doctrine on Church & State.

To my mind the most important and dangerous suggestion of the

Oriental Congregation is n. 26 (p. 71).

"To mitigate the disposition about "Communicatio in sacris," for example when a grave spiritual inconvenience exists, when one lacks one's own priest, or church, or when they frequent our institutions.

Motives: Given the validity of the sacraments among the dissidents, in certain cases, as in those mentioned above, the rigid discipline could be mitigated."

— In the votum of the Congregation of the Council. p. 116 — "*Sancti catholici quidquam loquentur contra conversiones individuales, vel contra apologiam.*" This is in line with Hanahoe's teaching.

By the way — the Holy Office rooster was right on the button today. He started crowing an instant before the bells of St.

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Peters began to ring for noon.
As a matter of fact I am beginning
to think that there are two Holy
Office roosters.

p 162 - The Sacred Congregation of
the Council is completely wrong in its
statement about the M.B. It
characterizes the members of the
M.B. as "Those who become Christians
through baptism & faith in Christ
Jesus." This is an open contradiction
with the teaching of Pius XII in
Mystici Corporis.

Also p. 162 some good stuff:
"The laity ought to realize more
clearly from day to day that they
not only belong to the Church, but
that they themselves are the Church.
no should the laity be held
inferior to the clergy & the hierarchy
by reason of the submission they
are obligated to give to the hierarchy."

P. 163 The Church, as Christ's instrument, is ordered to this end: that it should give glory to God and sanctify men.

P. 176 — Still the vocation of the Congregation of the Council.

"Among other things which the Church has to do by reason of the mission which Christ confided to it is the obligation of exercising the apostolate, that is of working for the amplification of the MB of Xt among all those who either are or can become its members, by helping them to be able to attain their supernatural end.

The apostolate is an obligation and an action whose proper subject is the entire Church as a supernatural society which has been commissioned by its Founder & some others. The obligation, as a result, falls on both

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the hierarchy + the clergy and on the
laity. But the execution of this
mandate by the Church is accomplished
by means of the individual action of
each Christian, clerical + lay,
although its foundation and root
is not to be found in that individual
action.

It is now 12:40 P.M., time to
go home and eat. I must not
disappoint Spelly.

11/10/60 - 10:30 P.M., Room 607

Pensionate Romano

On the way back I bought
a Messenger, and I met Keenston
Donovan, S.A., who told me that
Ed Hanahoe is in town. I had
dinner here, and then had a
long siesta. After that Hanahoe
rang up and then came over.

Keenston brought him but did
not stay long.

Ed told me that he has been talking
to some American College boys who
come to see him. One of them is writing
a dissertation about himself and Tvard.
The group was enthusiastic for Tvard
and hostile to him, to me, and to AER.
This is a day on which my unpopularity
in liberal Catholic circles has been
made very manifest indeed to me.

Ed went home about 8:00 PM.
I saw him to the stop for the G bus, the
one that runs up the Janiculum. He
is a wonderful priest, and one of
the very few consolations from my
life of teaching.

When I came back here and
had supper. After supper Lomb and
I walked on the roof for a while
and then, at his request, I wrote
a letter for him to the Monsignor in
charge of the Vatican Archives. It
seems that Count Isalggi is as

much of a faker as ever. He had promised to take Lamb over there personally. Instead he just made a phone call and Lamb was given a rough time when he arrived at the Archives.

Spiritually this has been a rather important day. I realize how unpopular I have made myself by my writing and my teaching. I have tried to please Our Lord and to propose His Teachings as they are set forth by the doctrinal authorities of His Church. I have tried to point out the erroneous nature of teaching in the Church that oppose the doctrine of the Magisterium. And this is what I receive. I hope God will not abandon me. I need Him so.

I have not had a chance to work on my Theses today. I shall try to get something done in that

line tomorrow and Saturday.

Tonight I received the envelope with the two tickets, one for the Mass in St. Peter's on Sunday morning and the other for the audience Monday morning. I hope to show up for the audience. About the Mass, I do not know. I am afraid that I might be uncomfortable for a long time.

Both tickets call for places in tribunes. That audience on Monday should be something. Obviously, we are not going to meet the Pope individually. What probably he will just make a speech of some sort.

From the vota of the Congregation, particularly of the Holy Office and of Seminaries and Universities, I see more clearly than ever that I have been completely right in what I have taught at CU and written in my books and in AER. What more can I ask?

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11/11/60 - 6:20 PM - Room 607 -
Pensionato Romano.

This is the first day I have really rested since I came over here. I felt quite tired last night and I slept very badly. I said Mass at the usual time and then had breakfast. I intended to start at once for the Holy Office, but I decided I would rest for a while. I slept most of the morning.

At 12:30 I was awakened by my phone. After the usual amount of confusion I got in touch with Henry Cozgrove and learned that the Cardinal has heard from Po and that I am invited to tea at the Cardinal's apartment tomorrow afternoon at 5:30.

At dinner here I met Lamb who told me he had just been to the Canadian College where he found a cable telling him his

mother had just died. He has known for the last two days that she was in a bad condition. He is not going to fly back for the funeral.

After dinner I came up here and went to bed again. I have been up only a few minutes. I was very foolish not to have done this more often. I should the Lord let me live any longer, I must get more rest. It is absolutely essential for me. I am sure that my blood pressure has gone down a good many points since last night. After all, yesterday was somewhat hard to take.

11/14/68 - 4:10 PM Room 607

Pensionate Roman.

This morning I awoke refreshed. I said Mass at the usual time and then started out for the day. First I went to the office of my own congregation. On the way I met Bundas for the first time. He

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congratulated me on my article in the October AER.

He was going into a door which leads into the building out of that section of covered sidewalk just east of the entrance to Seminaries and Universities. He had his ferris wheel under his arm. He seemed confused. I asked him if I could help him and he said he was looking for the Congregation of Seminaries and Universities. I told him that I was on my way there.

They were having their first meeting at 10 this morning. In the hall I met Bishop Cody who was very pleasant indeed. I did not know him but he came up to me.

Then I met Cecchetti and asked him for the program of the lectures on the councils which are to be held at the Lateran

beginning tomorrow afternoon at 4:30. He had only one copy so he gave me a photostat of it. The photostat is far better than those we make at C.U. It is just as good as the original.

Then I took a 64 bus (the old AB of my younger days) and went over to the *Megistos cartoleris* to buy some quadernos. They did not have any like this so I bought two green ones, which were the nearest I could get to it. Then I walked back to Heamulit Street and found that Emmenzyge was out. Then to the 64 bus, and back here. I rested half an hour before dinner, and then took a siesta after dinner.

The weather was very bad today, so perhaps I would have been wiser not to have gone out at all. I hope I did not over-tire myself. Some sketchman called the "King of Margerim".

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died here yesterday. He had a bad heart.

I shall work on the theses for a while and then, with God's help, start off for the Cardinal's. He has been wonderful.

The theses I have to do today are the ones on the Church's power of jurisdiction. This will give me a chance to put in my teaching on the responsibility of the priesthood and of the hierarchy. If I could get this across, I could do the Church a tremendous amount of good.

7:05 PM - 11/12/60 Room 607
Pensionate Romano

I have just returned from the Cardinal's tea. The guests of honor were the captain and the first officer of the *Coronia*, who were in charge of the *Invernica* when the Cardinal

returned from Canada last year. They were very pleasant people.

The Cardinal had me with him most of the time. Apparently he takes this way to rub Spelly's nose in the dirt and to show that he does not care for what Spelly thinks or says.

He has invited me to Frascati with him Monday noon. He is going with McNulty. And he told me that at the Tuesday meeting there will be some kind of assignment of work. Apparently he is sick of Tromp's tactics. The man with the big pimple on his nose is scheduled to read a paper at Pivanti's series next Saturday. A thing like that takes a long time to prepare. The time he (or his Jebbie secretary) gives to the paper is time that should be given to the work of the commission and the subcommission. Tromp is really fouling things up

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this time. I hope that he does not make it too difficult for me to make my contribution to the work of preparation.

The Cardinal's sister was there, just back from the States. Among the others present were Cosgrave, Carew, O'Amis, Oli Meglio and several senators.

Professor Caggiano of the University of the Sacred Heart in Milan was there. He was the man who, the other day, said that the keys of St. Peter open everything, the very thing that Peyrefitte keeps repeating in the famous book. Today he sought me out and told me he had never realized that the phrase was wrong until I told him.

He is working on a scheme for an international house for the students of Catholic universities throughout the world here in Rome. He wants

a place where they could eat and sleep, and a couple of halls where they could meet each other and have lectures.

I believe that something of the sort will come about one of these days, but, as a realist, which is another way of saying a pessimist, I am perfectly confident that somebody will show up & spoil it once it is built. Rome is like that.

On my way out the Cardinal stopped me and asked to see my tickets for the Mass tomorrow and for the audience Monday. First he did not like them. Then he telephoned someone and found out that they were the best. He has never been nicer than tonight.

Di Myleis told me that he is going to talk to the Cardinal very soon.

On the way out I met Chick, who was just coming in from some function. He seemed bubbling over with happiness. He told me that he had been to a function this evening and that he would be at another tomorrow morning. That is the way Chick likes it.

Everyone keeps asking me how long I am going to be here. I tell them that I am here at the discretion of the Cardinal. I hope that this will not be too long.

11/12/60: 10 PM Room 607 Pennimet
Romano

The supper was quite pleasant. Spadafora came over to the table twice. After supper Lamb and I took a walk first around the block and then up the Via Consligione to the Colonade of Bernini, then around the Colonades, back down the other side of the Via

Concubinage, and back here.

I had a letter from Mc Clafferty today. I must write some letters very soon. He is a wonderful friend.

11/13/60 - 12:25 PM - Room 607

Pensione Romano

This has been the original quiet Sunday in Rome. I arose at the usual time, said Mass, and had breakfast. I decided to pass up the ceremony at St. Peter's because it was raining hard. I went back to bed and arose just now to find that it is still raining hard.

The weather has been very bad indeed since I landed here. There were a few decent days around the first of November, but the rest of the time has been raining or very cloudy. I remember thirty years ago we used to say that this was sunny Italy.

I would very much like to get to the affair at the Lateran this

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afternoon. I might even blow myself
to a taxi if worst comes to worst. I
did not mind missing the ceremony
at St. Peter's at all. These oriental
rite affairs leave me very cold indeed.
11/13/60 - 9:40 PM Room 607
Pensionate Romani.

There is quite a bit to set down
for this entry.

I went down to dinner immediately
after writing the last entry, and,
after dinner, our Maltese friend
Micheloff, came over for the daily
gossip. He told me that Manella
was brought back here to take
Tordini's place, and that, in some
way or another, Tordini's famous
press conference in which he told
that he wanted to resign was
devised up to prevent his being
fired. We discussed the fact
that, in general, Rome is afraid

of strong American bishops. It was an interesting conversation.

I then went upstairs for a very brief siesta.

At about 3:30 P.M. Lamb and I started out for the Lateran. We arrived at about 4. We met Pioletti who was much distressed that I was there in a black car. He begged me to go back for the white pious, so I went. I took Lamb back across the city and back, and we landed at the Lateran just before the affair began.

(On the way over in the car we met two nice American College boys from Philadelphia.)

I sat beside Schmaus who has come on for this meeting. I also met my old friend Fr. Michael Browne, O.P., the Master-General of the Dominicans.

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And Cecchetti was there, and sat in the row just behind me.

Piolanti opened the celebration with a few remarks, and then they gave out the diplomas to the new members, ordinary, honorary, and corresponding.

Then Pizzardi read a telegram from the Pope.

Then Parente gave a magnificent paper on the need of authority in present-day theology. I really learned something from that paper, and I trust that it will show up in my theses.

Then Bandas read a short paper. It was titled as "Necessità del Magistero," but it was in Latin and it gave the most flowery praise to the Roman Church. It was in no sense scholarly, in the sense in which

we expect scholarships in the Academy. Bondas finished his remarks in English, thanking the Cardinal in the name of the new ordinary and honorary members. He said nothing about the poor fellows who are corresponding members.

Incidentally, Bondas was most flowery in his praise of Pizzardi in both the Latin and the English sections of his speech.

After one of the interminable pieces of bad music rendered by the Lateran Seminary choir, Pizzardi stood up and gave his closing remarks. He thanked Bondas and mentioned that Bondas had been most munificent to the seminary of Albano and to the other seminaries of Italy. That let the cat out of the bag.

Immediately afterwards I saw Kilian Healy and Joachim, and they were in stitches. Of course

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that is how Bondas managed to get on the Academy in the first place. Incidentally, Pizzardo also mentioned that Bondas had been most munificent to the Academy itself.

During the meeting Cardinal Ottaviani left. Everybody thought he had been taken ill. Thank God he was not.

After the meeting Cecchetti insisted on dragging me over to the Lateran Seminary with some individual whom he introduced as the rector of the Czech college. They stayed there a while. Then I talked with Cecchetti and the Rector of the Seminary about Martin and Gorham. Then I started back.

By this time I was rather down at the mouth. I could

not find a cab by the Lateran square, so I decided to walk down the Via Merulana in search of one. I was carrying my ferrairino folded up.

I walked a long way without finding a cab when I suddenly met Balio and some layman walking towards me. Balio said good-bye to the layman and came on with me in search of a cab.

He told me that he feared for Ottavini's health. Most of Ottavini's family die when they reach the age of seventy, and the boss reached it two weeks ago.

Then he said that Ottavini had told him that the subcommission on the Church was badly formed. Apparently Balio himself is going to be the president of this subcommission. There is great resentment against

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Tromp. not only on my part but throughout the subcommission and throughout the Holy Office. If Tromp had not been so obstinate in his attempt to have the first meeting of the subcommission at the Gregorian, none of this unpleasantness would have happened, and our two weeks or more would not have been wasted.

There are to be two other members of the subcommission, and one of these is to be the Dominican, Esquerbet. I forgot the name of the other man. Obviously Schmaus will be added.

He gave me (at the Lateran affair) a letter addressed to me at the Villa San Francesco, in which I am informed that the Pope has approved the new statutes of the International Marian Academy for three years, and has

Meeting

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ordered a meeting of all the ordinary members who are in Rome on Nov. 24, at 4:30 PM, in the Aula Magna S. Antonii, at Via Merulana 124 B. This is one I shall not want to miss. Balic is, after the Cardinal, by far the best friend I have in Rome.

Then I took a cab home and found that the cabbie had been in the USA and had worked, not in Brooklyn, but in the Bronx and in Portland, Maine.

By the way, Balic was quite satisfied with the elections in the USA. I hope everything turns out well.

I landed back here in time for supper. After supper the Cardinal called up and told me that the appointment for the meal at Frascati is for Tuesday and not for tomorrow. There was the usual confusion about

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the call. He had to try twice. He told me that he had left the meeting early because he had to give a blessing at some Church here in the city. Thank God for that.

Having supper tonight I ran into the oriental rite bishop of Philadelphia. With him is one of my old students from 1947. The bishop told me that he reads and likes my stuff in AETR.

With the help of God I must try to get to the Latern tomorrow. Balis is reading a paper.

That meeting with Balis was providential for me. I was disgusted with myself for having gone back for the red robes, and for having gone to the Seminary with Cucchetti. Yet if this confusion had not taken place, I would not have

met Balis and I would not have had one of the most consoling half-hours of my life. God has been good to me. And, as always, His goodness shows itself just when I am most discouraged.

Our appointment at St. Peter's tomorrow morning is for 11. I must be there reasonably early. There may be fireworks in the Pope's speech. There certainly were in Parenti's. And, to give him credit, Brendas was definitely on the side of the angels when he managed to get away from the rhetoric.

11/14/60 - 4:05 PM - Room 607
Pensionato Romano.

I never thought that I would be writing this at this particular time. I should be well on my way to the Lateran to hear Balis at 4:30. I tried, but the elevator

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is out of order. I am certainly not going to walk down six flights of stairs if I can help it. And very definitely I am not going to take a chance of being caught down there and having to walk up six flights. This is just one more frustration over here. So, here I go with the account of an unsatisfactory day.

I awoke at the usual time, said Mass, had my usual breakfast of one piece of cheese and one stale panini, and then came up to the room. I put on my black cassock with the red piping and the red buttons, the fascia, and the topcoat, and set off for St. Peter's. As it turned out I had a fairly decent seat. I would have had a better one if I had worn the femoreole. The man on my right in the

second row of the Tribune of St. Petronilla turned out to be Congar. He is a little fellow with bulging eyebrows and the murky blue eyes of a fanatic. Also with us were Ohann, Schmaus, Ceyfaux and others whose names I did not catch. Ted Foley, (C.P.), my old student from (U) was in the row behind me. Mrg. Divini was in the front row - Fulton Sheen was across the aisle. Also across the aisle, complete with ferronials but without the forcis was the great Clem. The fellow is naturally a slob.

The Pope's talk was fairly good. There were the usual platitudes. I had hoped that there would be some definite direction, but as far as I could see, there was not.

On the way out I bumped into Morty O'Connor. As a matter of fact I did not see him. He spoke to me

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He said that he hoped I had seen the necessity of his reply to my letter. And he insisted that it was the best thing to do. I told him very firmly that it may have been the best for him, but that it was definitely not the best thing for me. I felt obliged to bring out the fact that he had shown his own convenience with an utter disregard for my health. I thought I had left the fellow behind, but he caught up to me again and kept saying that he hoped we could meet again before I go back to Washington. I made it quite clear that I was not anxious for such a meeting.

At this point I met Ed Hanahan and we went off together. Ed told me of the many silly and utterly un-Catholic things he

had heard from the secretary of his group, the Church unity outfit. On the way out we met Mike Wojnar from C.U. Mike is only staying around for a week. I am a fool to stay any longer.

I took Ed over to Holy Office & have a check rooked by Cosgrave. He very coldly turned me down. I certainly do not rate with my fellow Americans in Rome this year. First there was the rudeness from Marty O'Connor, then the enmities from Andy Lardi, and now this. Then there is the fact that the boys in the American College are being trained to disapprove of my writings.

By this time it was too late to go to a bank, so Ed and I walked back to the St. Paul bookshop. He lent me a thousand for taxi fare for this afternoon. Now, of

(274) course, it is impossible to use it.

While we were waiting at Holy Office I ran into Larysen again. I saw Kealey and the pimple-nosed Tromp from a distance.

After dinner I ran into my old pupil and his bishop. With them was Kornyshin, who is also a member of the Theological Commission. He seems like a very pleasant fellow.

Then I came upstairs for a nap. I was awakened by a knock and one of the priests here came in with a highly secret case from N.Y. He wanted to know what "It looked that way" means. I was able to solve his problem anyway.

So here I am, missing the talk by the best friend I have over here outside of the Cardinal himself. This has been a series of frustrations.

since I left the Colombo at Naples.

When I came back to the house I found letters from Pa and from Maurice. I must write some letters now.

More frustration! I just went out for what I thought was a phone call for me. As usual, it turned out to be a dead. On the way back I noticed that the elevator is running.

Maurice has a chance to get back to Washington. I hope he takes it.

11/14/60 - 11:05 PM - Room 607

Pensionate Romano

I wrote letters tonight to Pa, Kathy, Maurice, and Bill McDonnell. I went up to Holy Office to mail them. And I bought some envelopes at a stationery across the street from Holy Office.

I had a nice talk with Alfano, and then met Corquone, who was

all apologies for his stupidity in not thinking of the Bonea Ambrosina. I was glad to see that Alfredo gave him the brush-off.

Then I worked my way back home trying to buy a copy of the *Osservatore* for today. At the fourth place I finally found one. (I have, incidentally, just read the Pope's speech, and I find it quite good). I discovered that I was across the street from the Carmelite house and I stopped in to see Romaeus.

Clara and Adam Ellis were there, and Adam, Romaeus, and I wound up having supper at the Bueo. It was astonishingly good. We met three Jebbies there. One was an army chaplain from the New England province, and one was from the Russian. We had one of the most pleasant evenings I have ever

had in my life. It makes you forget (277)
people like Spelly & Tromp, if only for
a few moments. God gives us these little
hours of enjoyment.

Now I must get to bed and try to
make a good appearance in the morning.
This will be the important meeting.

11/15/60 - The Room off Inquisition
Alley. 10:20 AM

This morning I arose early and
said Mass. I did not have time for
breakfast, which does not amount
to much anyway. I came immediately
to the Holy Office for the meeting,
which started at nine. When I
arrived in the meeting room, which
this time was the main reception
room of the Holy Office, the consultants
and the members who had not
taken the oath of secrecy at the previous
meeting were taking the oath. I
met Sir Kerrigan, and the Frenchman

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who writes on Our Lady & the Church.

Ottovini gave a fine talk. He said that the earlier meeting (Oct 27) had been called because at that time there was no word of the audience yesterday. If he had known of the audience, he would not have had the first meeting until today. And he explained that the meeting was being held in this small hall because the place where we should be is being used by the secretaries of the Holy Office.

Then he told the new men what had happened in general at the previous meetings. Tromp then gave a long rambling discourse on what had happened, and he reported the work of the Carpin subcommission in such a way that there would be no vote about its acceptance until January.

He announced the names of the members of the subcommission, and I am still on the one de Ecclesia. Gaynebret is the president. The Cardinal broke in to say that if a bishop is present he will preside. And the Cardinal also announced that he would appreciate corporate as well as individual communications from the members.

After the meeting Keeler gave me the report of the Carpin subcommission. He said first that he had given me a copy previously. I assured him that he had not. Then he said that now he remembered, that he had promised me this report but had forgotten to deliver it. I could have told him truthfully that he had not even promised to give it to me, but - what's the use -

The Cardinal called me aside to tell me that the autista would pick me up at the Pensionate about noon. So I must be sure to be there.

Afterwards I had an interesting talk with Dhanis. I observed that there is no mention of the necessity of the Church in the report of the Carpine subcommission. And I told him that the Council should speak out on that point for the good of souls in the USA. I found him woefully misinformed on the whole situation, and none too steady on the doctrine itself. The American Jebbies have really done a publicity job on this case. I told him that, thanks to the mishandling of the entire case, many if not most of our American Catholic people are honestly convinced that

the Church has in some way abandoned ⁽²⁸¹⁾
the dogma that there is no salvation
outside of the Church.

After the meeting, Tromp passed
by and took my hand. God forgive me,
but I could hardly look at the
fellow.

So here I am again. I hope that
I may do well for Our Lord and His
Church. And I hope that I can get
back to Washington without too much
delay. This is Tuesday morning. I
should be taking my Major B
and my First Year men. And I
could be over in the AEP office
this afternoon.

There can be no doubt whatsoever
that much of my time over here has
been wasted. But still I have learned
a lot more than I have ever learned
during any similarly brief period in
my life. To think that the Columbus

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sailed just a month ago today. This has been the most crowded month of my life.

11/15/60 - 7:05 PM - Room 607
Pensionato Romano.

I returned here from Holy Office and I was ready for the audience at noon. He did not show up until half past twelve. Mr. Nulty is on Marty O'Connor's secretariate. He had to excuse himself & get out at the time.

Michael drove us and we went out very fast to Frascati. There is now quite a group of buildings. We had dinner with the Cardinal, Mr. & Mrs. Achille Talenti, Israno, Eli Meglio, Masi, and the Cardinal's sister. It was a brilliant lunch. It is clear that Talenti (whom I liked very much) and Eli

Mezlis disapprove of the Fanfani crowd in the Christian Democrat party. They are apparently more in favor of Tombaoni. I enjoyed myself as I have very seldom. The Talenti couple want me out to lunch, but I am not here for any social life.

We visited the orphanage and enjoyed it very much. I managed to stay off the stairs very well. Then Michael drove Mc Nulty and me back to Rome. I landed back here about four in the afternoon. I was rather tired after the day, so I rested until about seven. As a matter of fact I had a very good sleep.

While I was waiting for the car Clem passed by on the other side of the street. He crossed over and shook hands and asked where the Via Sforza Pallavicini is. I told him. I remember that Clem was the only

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one in Curley Hall who did not congratulate me after I came back from the hospital in May. He was looking for Romaeus O'Brien.

I had run into Romaeus on my way back here from the Holy Office.

Today I had letters from Mc Clefferty & Walt Cornell. Poor old Gabby Donoghue is going to be made a consultant. It will please the old boy no end, but he will be a worse hypochondriac than Marty O'Connor.

I must not forget that I am invited to the Cardinal's for dinner on Thursday, Nov. 17. This is the sixth time so far.

11/16/60 - 10:35 AM, The Room off Inquisition Alley, which, by the way is in the 14th Pione, Borgo, according to the street sign out here. I suppose the thing once may

have been a kind of alley or passage, but, as far as I can see, it is only a little courtyard now.

Last night I had a delightful supper and talked for a while with Mr. Bonis, Kornyish, and my old student. It was a very pleasant evening. Then I went out and bought a Newsweek to learn more about the elections last week. I went to bed about eleven.

This morning I awoke at the usual time after a very fine sleep. I said Mass and had breakfast. After breakfast I found that the main elevator was not working. I walked up to the ground floor, then, with Micheloff, went out for my copy of the Messagero. Then I went up to my room by way of the Sister's elevator. By the time I landed there I found that the main elevator had been

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As a result I started out for the Holy Office. It began to rain when I was on the way. When I arrived I found that the men in the anteroom tried to stall me off by telling me that today is the day for the Mass for the Dead Cardinals. I stuck around and finally Keeler showed up and let me into this room.

We had a little talk here and I told him something about the Feeney case. He suggested and even advised that I ask the Cardinal for permission to study the material about the Feeney case in the Holy Office archives. I shall seriously consider this.

Certainly the cause of Christ in the world will be harmed

rather than advanced if the Council does not come out forcefully on the necessity of the Church for salvation. Leclerc suggested that it may be precisely because I know this question exceptionally well that I feel has put me on this Theological Commission and on this particular subcommission.

— Vol III, p. 302 - From the report of the S. Congregation on Extraordinary Ecclesiastical Affairs.

The Bishops of the United States, Canada, and Oceania suggest that the Council treat the Catholic doctrine about the nature of the Church and of the State and about the relations between them. And they want a particular examination of the situation existing in those countries where Catholics are in the minority and where the Church is separated from the State.

De Lubac just came in here with the old man, the archivist. I must try to get the old man to tell me how to go about asking for the way to go about getting to see the Feeney material. I realize that this is a very indirect and oblique business. But I would surely be helped in the work I am trying to do if I could get at that material.

Old De Lubac looks like a nice fellow. But he has done a lot of harm in his time. I shall never forget his.

I have just asked the old man how to go about it. And he told me that I must write a letter to the Cardinal asking for permission to see the material, and he advised me to say that I know a great deal about it anyway, since I have been mixed up in the case almost

from the beginning and, as a matter of fact, I have been in the controversy on the necessity of the Church for salvation longer than Father Feeney himself.

As we were saying the other night, there is too much secrecy around here for the good of our labors in favor of the Council. But, with the help of God, we shall do the best we can.

— Now to get back to the material in volume III.

"From Latin America come the suggestions that the separation of the State from the Church be condemned."

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From some bishops of France comes the suggestion that there be a revision of Public Ecclesiastical Law adapted to the modern transformation of the State, and that in particular there be a new

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definition of a 'perfect society.'"

The same group wants a book on public ecclesiastical law put into the new Code. That would seem to be a good idea. However, there could not be much revision.

The Bishops of Spain want 303
a new statement of public ecclesiastical law, and others want a statement on the confessional character of the State.

— Book + Vol II, Part
I - the Bishops of Europe -
- The Bishop of Mainz 547

That the Catholic doctrine of the Vatican Council on the Church be defined and explained in a supplement - especially about the primacy of the Roman Pontiff and the function of Bishops or teachers and rulers of their own dioceses. There should be added the doctrine

about the Church as the M.B.

The Aux. of Longjumeau events
twelve points, among them
Doctrina de Ecclesia and doctrina
de indifferentismo.

Also de christina caritate
proximi a fidelibus fovenda.

The Bishop of Beauvais. —

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He quotes with approval a book
by Bishop Joseph Fefebvre, Bishop
of Bourges - entitled "Rapport
Doctrinal." This was submitted
to the Bishops of France 4/30/57.

Beauvais cites, with approval,
the following passage

"The visible Church is one
with, or is the same thing as, the
Church of souls." And he says,
on his own account, "To speak
more urgently, it is to be hoped
that there will be a declaration
of the Magisterium about the 'visible'"

(292) and the "invisible" Church and about the necessary joining of the two concepts. — And the schemas prepared for the Vatican Council "On the Episcopate" should be brought out again.

— It is interesting to see how all of these people are interested, it would seem primarily, in maintaining and improving their own positions in the Church. All the Bishops want more control over exempt religious communities. The Superior general of these communities want to keep their exemption, and for the most ridiculous reasons that I have ever seen.

Naturally this is the material on which God will work, and through which He will produce the masterpiece of Conciliar Theology that will be found one

day in the Acts of the Second
 Ecumenical Council of the Vatican.
 I only hope that I can do something
 to help it.

— Agen — That the subordination¹⁶⁷
 of theologians with reference to the
 Church's magisterium should be
 explained, especially with regard
 to the actual practice of the Church.

— Aire — Interesting fellow — among
 other things he wants to get rid of
 parish priests, bishops, and archbishops
 when they are too old to serve.

— Aix — Obviously none too bright

— Ajaccio — Nothing

— Albi — Nothing —

— Amiens — Nothing

— Angers — This is Veuillot, the
 fellow who edited the Teachings
 of the Popes on the priesthood.

— Angoulême — The man's name
 is Megnin and he seems the

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most intelligent of all of them so far. He wants the condemnation of Laicism and progressivism. I shall take time to go through his material at some length. He offers suggestions A) de re dogmatica, B) de re morali, C) de re canonica, D) de re pastorali, E) de re liturgica, F) de re spirituali. The material most important for me is in A. There are 8 points.

1) Dementiendus videtur a futuro Concilio ille nefandus Laicismus qui hodiernum saeculum pervasit, et innumerales, perniciosissimasque ruinas coecervavit. Non solum est quidam habitus, sed etiam doctrinae quae ducit ad atheismum. Ille maxime infensus est cuius Ipsum Sanctum Nomen proscibit in qualibet publica institutione ac activitate. Omne

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delit quod religionem sapit.

I nuper, sub specie fallacis neutralitatis, laicismus penetravit in Instituta omnis generis, etiam a State liberos: haud pauci enim catholici animo volenti adversantur Institutis formaliter christianis.

Imo, paulatim permeavit laicismus animum etiam multorum catholicorum, et ipsarum familiarum, quarum sensim decrescent spiritus fidei, mens christiana, fervor, pietas, sensus christianus in educandis filijs.

Laicismus, absolutum et perfectum instrumentum inimicorum Christi, directe, vehementer, inexpressibili lucta, Christi Regi adversatur.

Ipse laicismus denique, quoad strictissimam in educanda iuventute saevit, causa est, cur rariores fiant vocationes sacerdotales et

(296) religiosae

2) Nec praetereundus videtur ille quem dicunt progressismus, qui formam praebet cuiusdam relativismi. Veritatem revelatam et definitam aut immutat aut accomodat sensui hodierno aut illi commenticio sensui historiae qui apud eos revera non est nisi quaedam determinismi materialis species.

Propterea, isti progressistae in multis saepe, non obstante Ecclesiae vetito, factionibus interdictis, cooperationem afferant.

3) Sunt qui affirmant duas esse ecclesias, unam scilicet visibilem quam vocant iuridicam, hierarchicam, et alteram vero invisibilem, seu spirituales a Spiritui Sancto informatam

et animatam, independentes
ab elementis iuridicis et socialibus
a Christi constitutas; ita ut solvant
Corpus Christi mysticum et ipsam
Ecclesiam destruant. Quem errorem
clarissime et fortiter profligavit
Summus Pontifex Pius XII

— I'll have to get out of here.
De Dubae has gone, after a very
pleasant and courteous short
conversation. It is obvious that
they are getting ready to close the
place up. Continued P. 305

This has been an extra-
ordinarily good morning.
11/16/60 - 6:02 PM, Room 607
Pensionato Romano.

I returned and had a very
pleasant dinner here. The rain,
which began as I was on my
way to the Holy Office, stopped just
as I was on the point of leaving it.

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I had a fine rest and then read the Messenger.

In today's paper there is a shocking story about the Holy Land Custodians of the Franciscans. They are charging their own ex-delegate in Italy, Fr. Giulio Zanella, O.F.M., and a Francesco Bonanni, with fraud. It seems that Zanella gave Bonanni license to sell water from the River Jordan for 10 years. After a year the Holy Office put a stop to that racket, and then Bonanni went after Zanella for damages. The Franciscans agreed to pay 240 million lire, but never paid it. Then Bonanni attacked their houses. Then they fined Zanella and charged him and Bonanni with fraud.

This is the same kind of thing that brought about the

suppression of the Jesuits. It is hard to see how the Church of God can stand for chicanery of this kind. It is the worst kind of a scandal.

Also in today's paper is an echo of the old Montesi scandal. The poor girl's uncle is being sued for calumny. Things are really a mess over here. It is no wonder that the people are losing the faith.

Our Lord's Teaching in the Church is absolutely true. Unfortunately, however, that truth is in great measure obscured by the stupidity, the cupidity, and the carelessness of some of His servants. I hope that they may come to realize what they are doing.

— Now I must consider the letter to the Cardinal, asking permission to look at the material on the Father Feeney case in the archives of the Holy Office. There seems a fair

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chance that I may get to see some of it. Here is a copy of the letter:
Your Eminence:

As a member of the Pontifical Theological Commission for the Second Ecumenical Vatican Council, I humbly ask Your Eminence's permission to see the material in the case of Father Feeney in the Archives of the Holy Office.

I ask this permission because, as a member of the subcommission dealing with the Church, I wish to submit a suggestion for doctrine about the necessity of the Church for the attainment of eternal salvation.

In explanation I may add that I am very well acquainted with this case already. I have followed it from the beginning, and I have collected a great number of writings on the case. And, as a matter of fact,

the controversy on this point may be
said to have begun with the publication
of an article of mine in The American
Ecclesiastical Review in 1944, four years
before the trouble broke out at St. Benedict's
Center. And the Holy Office instruction to
Bishop Cushing was published in
The American Ecclesiastical Review.

— I shall retouch this a bit.
 Then, when I finally get a few lines
 together I shall get some paper and
 write it + the Cardinal.

Of course I had much more to
 do with the case than I could even
 hint at in this letter. And I had
 two articles explicitly on this dogma
 giving exactly the teaching of the Holy
 Office letter to Cushing long before
 and even heard of the Father Feeney
 case.

11/16/60 — 11:15 PM Room 607 P.R.

I had a very pleasant supper.

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Mr Bonis brought back my hundred dollars. I had a talk with him. He wants me to come for a ride with him on Sunday.

Tonight I received a note from Cecchetti. It seems that Stoffa is throwing a party at noon on the 21st, which is next Monday. I am asked to go. That, of course, is the doing of Cecchetti and Rome.

Next week, with God's help, should be quite a week. Sunday with Mr Bonis, Monday with Stoffa, Thursday with Bolis.

I must continue with the others. And, before I leave tomorrow, I must write that letter to the Cardinal.

Tomorrow, dinner with the Cardinal at one thirty.

11/17/60 - Thursday 11:16 AM,
The Room off Inquisition Alley.

This morning, after a good sleep, I arose at the usual time, said Mass, and had breakfast. After breakfast I had a phone call from Sandy. He is going to pick me up tomorrow night for supper, at seven, at the Pensimato.

Then I went back to the room and wrote the letter to the Cardinal asking permission to see the material in the archives about Father Feeney. I left out the last two sentences in the version in this book, pp 300f. I have underlined the sentences omitted. And I improved the wording of the first part.

I set out for the Holy Office by way of the Congregation of Seminarians and Universities. I saw Cicchetti and thanked him for the invitation. Then I saw Romeo. He was as always, enthusiastic for the

course of orthodoxy. I recommended Ed Hardaboe to him. Ed would be right along his line. Sattangi, ^{he} told me, is being added to our commission. Sattangi is, according to Rome, a very good man. He teaches the Ecclesia at the Lateran.

I met Korymbal this morning. He is going home today. Francis was here this morning also. Secler met me outside and gave me the third part of the ~~the~~ second volume, the report of the bishops of Italy. It is a huge thing. I brought in both copies.

De Dubae is not here this morning. Once again I have the place all to myself. And, thank God, I have almost two hours to work here. This is by far the most comfortable office I have ever worked in in my life.

What follows is the continuation
of the matter ending on p. 297

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4) Vindicanda est Sanctitas Matris
Ecclesiae contra illos, saepe saepius
ipsius filios, qui, spreto non solum
medietate sanctitatis quae praebet, sed
etiam heroicitate virtutum multorum
eius membrorum, necnon "inexhausta
eius fecunditate in omnibus civitatis
instituta et operibus," eam declorant
imminutam, deiectam, inefficacem,
imo "putidam." Ipsi Ecclesiae
tribuunt indifferentiam aut etiam
apostasiam praeiudicium multorum, haud
respicientes ad coram consociatos
impiorum ad eversionem Ecclesiae
deditos. Et audent illud quod
vocant "Ecclesiae peccatum" in
publicis scriptis denuntiare.

5) Sunt qui contrahunt limites
auctoritatis et magisterii Ecclesiae
et Romani Pontificis, quasi non

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pertineat ad solum Romanum
et Summum Pontificem statuere
quousque et ad quosnam casus
se extendant. Videri denegant
praesentem Ecclesiae quolibet circa
temporalia (i. e. politica, civilis,
socialia) interventum, non
attendentes aspectui morali
etiam temporalium de quo iudicat
Ecclesia.

Denique, revocandum videtur
quanti momenti sit magisterium
ordinarium Ecclesiae.

c) Promovenda est Sanctae
Ecclesiae unitas per caritatem
mutuam ipsorum catholicorum, ad
invicem saepius acerbè erectorum —
per caritatem in invicta firmitate
erga "Separatos," per praesens
ferventes et continuos — per
assiduos et prudentes sub auctoritate
Ecclesiae cum Separatis contactus,

per testimonium vitae christiane
ipsorum catholicorum. Et hoc sit
fidelium sollicitudo constans et
perpetua, ut ad effectum suum plenum
adducatur oratio Domini Nostri Iesu
Christi; "Sint unum..."

— The Holy Office rosters are
right on the button again. They
gave a preliminary sound-off at
about 11:30. They started just a
few seconds before the bell of the
basilica started to ring out noon. —

7) Promoveatur animus pietatis
et obedientiae filialis in omnibus
erga Sanctam Matrem Ecclesiam, quam
multi Catholici, etiam in usu religioso
sat assidui, vix cognoscunt.

8) Optant multi fideles et definites
tanquam veritas de fide catholica
doctrina de "Beata Maria Virgine
omnium gratiarum Mediatrix."

That is the end of Meignin's

votum "de re dogmaticis."

He is 77 years old. He was ordained in 1906, the year he was born. He is quite an old boy.

There is one point worth recording in his section "de re pastorali," on p. 145 - "Legendum est multos praedicatores, etiam in ministeriis missionum parocchialium aut exercitiis spiritualium abstinere a proponendis quibusdam amentatibus reuolatis, v.g. doctrina catholica de "novissimis," aut in personis Christi praebere inprimis quae sunt hominis, porcius autem loqui de diuinitate Salvatoris."

Among others, that would hit poor Bief Russell and Congor. And Congor is a consultant for this commission.

The first part of this observation is simply a recording of the fact that

the Americanism condemned by Leo
XIII in Testem benevolentia still
 lives on, and not only in America.

→ Now to go on

Annex - nothing. The fellow's
 name is Cushman, and a man of that
 name wrote "Saints in Hell."

Arros - a sensible idea. He wants
 the work of the First Vatican Council
 to be continued.

— It is obvious that there is a
 definite call for some pronouncement
 on situation ethics. —

— And there is need of some
 kind of a declaration about the
 authority of the Episcopate, over
 and above that of the individual
 bishops — I must look out for
 this in my theses.

— Auch p. 203 "fides enim
 semper esse debet tota adhaerens
 veritati absolutae." — Very good.

Avignon — Certe, veris christ-
ianorum non est prosequenda per
deminutionem depositi fidei. Affirmat-
iones Concilii Vaticani et actuum
Supremi Magisterii sunt resumendas,
praecipue circa iura Dei et Iesu
Christi, marxismum, laicismum,
dignitatem personae humanae,
unitatem Ecclesiae sanctae
catholicae et apostolicae.

— Bayeux & Sisieux — a fellow
named Jacquemin. He is 58
years old.

Gaudet quidem renovatione
studiorum biblicorum quae et
honori Sanctae Matris Ecclesiae et
consuetudine legendi Sacrae
Scripturae ad fidem et pietatem
augendam quae increbrescit per
populum christianum, item multum
probat opus sedulum ad exercendum
et haerendam cogitationem Patrum

ecclesiasticum a Theologis susceptum, putat tamen insistendum esse regulae fidei quae viget hic et nunc, id est magisterio ecclesiastico tam solenni quam communi sine Summi Pontificis sine corporis episcoporum. Timet enim ne laici, docti praesertim, in librorum inspiratorum explanatione sibi confidant plus quam auctoritate Ecclesiae.

Timet etiam ne quidam scriptores, ad propugnandas obsoletas propositiones, textibus Summorum Pontificum vel Episcoporum, ex contextu sermonis excerptis, utantur.

— Jacquemin's statement is quite interesting from many points of view.

1) he uses the term "common" as distinct from the "solemn" magisterium. I have never run across this before that I can

remember. The theologian who wrote this for old Andy must have heard it used before.

2) He distinguishes between the solemn and the ordinary magisterium of the Pope and of the *corpus episcoporum*.

3) The fellow is either very gullible indeed or one of those scoundrels who take part in and encourage the neo-Modernist movement.

In any case he has given us the same old tired Modernist line. The men who stand for the purity and the integrity of Catholic dogma are always suspected of incompetence. The Modernist, on the contrary, is respected as a learned man even at the very moment that he is blundering most stupidly in his attempt to

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present Catholic doctrine. I suppose
there is no hope for such as poor Andy
or whoever wrote this thing for him.
- Bayonne - this fellow wants
no new dogmatic definition on
the grounds that it might scare
off the dissident orientals and
the Protestants. Poor fun!

Beauvais - see p 291

Besancon - seems like
a good chap - also warns
against Americanism. (P. 223)

11/17/60 - 6:40 PM, Room 607
Pensionate Romans.

I finished writing the previous
entry and went at once to Ottavini's
party. It was a brilliant gathering
in some ways. Present were the
Eminence himself, Maullé, Babcock,
Ernie Primeau, the everitable Matt
O'Connor, the Secretary of the Congregation
of the Council, Cosgrove, and I.

I managed to get across some
 likes for Shelly and for Tom Martin.
 Both would have enjoyed this
 sort of thing. Maurella and I had
 a friendly argument about Corgas.
 I found the weapon against a
 butterfly-brain like Maurella; that is,
 to tell him that his standards are
 too low. He was telling how Corgas's
 books are bad on one page, but
 how the error is corrected to a certain
 extent several pages later. He did
 not seem to realize that this is
 precisely the tactic of the Modernists
 described and condemned by St. Pius X.

He seems to like me to a certain
 extent, but I really had him on
 the run today.

The others were very friendly
 with the exception of Marty. We
 kept away from each other. He
 came up to me as we were leaving.

but I made no effort whatsoever to be friendly. He is a most unsatisfactory person as far as I am concerned.

After the banquet I walked back here, stopping in at the Columbian to find that McManus had gone. Then I dropped around to see Romerus. He is leaving tomorrow. I should be making a move to get back very soon.

At the end of the party I handed the Eminence two envelopes. In one was a check for fifty, for stipends for twenty-five masses, half of those Sheehy sent me. I have too many already to keep the whole amount. The other was the request to see the material in the archives relating to the case of Father Feeny.

I find when I see this material, I think I shall try to get away. If I stick around here much longer,

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I may lose AER. Of course there is always the chance that I may lose it anyway.

The volume with the vote of the universities will not be out until next month. And, of course, the volume with the vote of the American bishops is not available at the moment.

If I can afford it I might come over here again this coming summer. But I doubt very much that the effort would be worth-while.

It will be five weeks tomorrow since I left Washington. And, as for an actual contribution to the Council is concerned, I have done absolutely nothing. As far as I can see, nothing has been done.

Maybe Sagnebet will set things in motion after this silly

series of lectures at the Lateran has ended. (317)

11/17/60 - 11 PM - Room 607

Pensionate Romans.

My boys from CU are taking me out Tuesday night. That will be fine.

I had a very pleasant evening. The Ruthenian Bishop of Philadelphia and his crowd are very kind. Bishop Kornylosh has left.

11/18/60 - Friday - The Room of Inquisition Alley, 9:50 A.M.

Last night I had a good sleep. I arose and said Mass a little early. I had breakfast and then left for Holy Office. On my way in I met the Cardinal, who thanked me for the Mass intentions. I am glad I gave them to him, since I cannot take any more myself, and he is one I really trust.

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Today, with the help of God, I hope to continue with the study of the votes of the French bishops. The first is Dubois of Besancon, pp 219 ff.

The old boy believes that it is quite important to recall the following doctrines, among others -

The reality of original sin
The existence of God

Man is not his own master -
This was the theme of Paventi's talk at the Lateran.

Although salvation is very much aided by the community, it is still a personal matter. This is the great thesis of Chris Weldon.

"6 - (p. 220) *Iesus Christus est Rex et Dominus (personarum, societatum) et, saltem de facto Redemptor "propter nostram salutem," "in remissionem peccatorum."*

7 Hence the Sacrifice of the

Mass is, essentially, not a banquet, 319
not the prayer of any group of men,
but a Sacrifice.

8 Because of the presence of Jesus
the love of the Eucharistic cult
in the churches must be restored.
After Mass is over, Jesus Christ dwells
in the tabernacle! After a while, who
is going to believe this?

9 All the sacraments, and not
baptism alone, are sacraments.
But still there are only seven. Today
the word "sacrament" is used to designate
things that are not really sacraments.

10 - Prayer must be personal and
not merely the prayer of the community.

11 - The cult of the Saints is very
good. Today there are churches without
statues and pictures, and this
harms the piety and the education
of the faithful.

12 The Ecclesia docens is a

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capital element of the Church. Among some pastors and among some of the faithful there is a crisis of faith on the subject of the Ecclesia docens.

There are two sources of revelation, Scripture (which is to be interpreted in the Church) and Tradition. The man who does not draw his teaching from both of these sources does not belong to Christ.

The Priesthood of the faithful is of another order, distinct from that of priests and bishops.

— Elbois is 64 — He has been a bishop since 1948. He seems like a decent chap. It is strange that he has had nothing to say on the necessities of the Church for salvation, on inquisition, on subjectivism, or on any of those other doctrines characteristic of liberal Catholicism.

LDS J. C. Fenton

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